The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXVII.: WHOLE NUMBER, 1286.] NEW YORK, NOVEMBER 8, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8¾ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7¾. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals. second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5¾ P. M. On Fridays and Holy Days, at 8¾ A. M. Friday Evening, with Lecture, at 7¾ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

NOVEMBER.

11 Twenty-third Sunday after Trinity.
18 Twenty-fourth Sunday after Trinity.
25 Twenty-fifth Sunday after Trinity.
30 St. Andrew's Day.

DECEMBER.

2 ADVENT SUNDAY.
9 Second Sunday in Advent.
16 Third Sunday in Advent.
19 Ember Day.
21 St. Thomas's Day.
Ember Day.
22 Ember Day.
23 Fourth Sunday in Advent.
25 CHRISTMAS DAY.
26 St. Stephen's Day.
27 St. John Evangelist.
28 Holy Innocents.
30 First Sunday after Christmas.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

The Rectors of Parishes in Westchester county and on Long Island, desirous of an early visitation, may receive one during the latter half of this month by communicating their wishes immediately to the Provisional Bishop, at No. 33 West Twenty-fourth street, New York.

New York, Nov. 4, 1855.

New York.—Trinity Chapel was opened on Sunday evening last for the first of a series of evening services, to be continued throughout the winter.

The Sunday evening service at St. Paul's Chapel has been resumed, under the ministry of the rector, the Rev. Dr. Vinton, whose labours are shared by the Rev. Morgan Dix. These Sunday evening services will continue throughout the winter; and, we trust, may prove the means of accomplishing much good in the lower quarter of the city.

The Missionary Lecture of the Rev. Mr. Holly, delivered in St. John's Chapel, Brooklyn, on Monday evening of last week, and of which we gave a full report in our last issue, was repeated on Sunday evening, Nov. 4, in St. Michael's Church, Brooklyn.

The Church of the Holy Trinity, Brooklyn Heights, is opened for a third service at 7½ o'clock on Sunday evenings. It is gratifying to know that at this service the *seats are all* [f]*ree*; and as the church is fitted with open sittings, there is not even the appearance of exclusiveness, which pews, whether free or otherwise, never fail in presenting, to deter the poor and strangers from coming to church on these occasions. The rector of the Holy Trinity, aided by his assistant, is exerting himself in the large parish entrusted to his care; and this system of free seats, though only partial in its character, is one of the most encouraging evidences of progress in the right direction.

Western New York.—The *Gospel Messenger* gives the following enumeration of the Bishop's services and confirmations during the past month:—Preached 28 times; delivered 24 Confirmation addresses, and confirmed one hundred and fifty-three persons, as follows: St. Clement's, Weathersfield, 3; Trinity, Warsaw, 7; Grace, Nunda, 4; St. Mark's, Hunt's Hollow, 4; Christ Church, Hornellsville, 7; St. John's, Ellicottville, 6; St. Stephen's, Olean, 10; Christ Church, Cuba, 6; St. Paul's, Angelica, 14; Church of Redeemer, Addison, 7; Christ Church, Corning, 17; Trinity, Elmira, 7; St. Mary's, Truxton, 20; Grace, Cortland, 3; Calvary, Homer, 21; Christ Church, Manlius, 16; St. Matthew's, Moravia, 1.

We learn that the Bishop's visit to the village of Croxton, on the 23d ult., was to the newly organized congregation of St. Mary's Church there. This congregation, it seems, is composed almost wholly of emigrants from England settled in that township, with many of whom the Bishop dined at the Franklin House, in that village, and to whom his visit and services, and the setting up of the Church among them, imparted a high degree of satisfaction. The congregation is under the charge of the Rev. Messrs. Foote and Gardner, as missionaries, labouring in the county of Cortland.

We understand that the mission chapel at Syracuse not being entirely completed, the consecration and the visitation of the churches at Syracuse were deferred to the 24th and 25th of November.

Pennsylvania.—We are indebted to the *Episcopal Recorder* for the following record of the Bishop's recent proceedings:—"At Indiana, (Indiana county,) consecrated Christ Church, preached, and administered the Communion. *Confirmations.*—Grace Church, Honesdale, five; Christ Church, Towanda, four; Trinity Church, Oxford, twelve; Church of the Evangelists, (Philadelphia,) sixteen; Church of the Messiah, (do.) ten; St. Paul's, G. Valley, one; St. David's, Radnor, one; Christ Church, Germantown, nine; a sick member of St. Stephen's Church; five do. of St. Peter's; as well as preaching and administering the Holy Communion at several other places."

(From our own Correspondent.)

An effort has been making recently to stir up Church matters a little in Philadelphia. Not before such an effort was needed, certainly. As a beginning, they have had the first of the purposed additional meetings of "The Society for the Advancement of Christianity in Pennsylvania." This Society is sometimes called "venerable," because it has been in existence some fifty years, but we are obliged to say that, with its years, it has not gained a corresponding strength and efficiency. It has almost become effete. In this vast diocese, teeming with a population alien to the Church, this Society collects less than five thousand dollars a year, and does not aid in the support of more missionaries than it did, say, twenty years ago. There is plenty of work for it to do, and there must be an abundance of means to place at its disposal, if only the proper methods were used to bring those means out. But what, in political life, has been called "Old Fogyism" has long been lying on it like a dead weight. The Trustees seem at length to be awakening to their work, and, as an earnest of what they mean to do, they have "resolved" to hold two meetings a year, in addition to the Charter meeting, which takes place on the night of the Feast of the Epiphany. The two new meetings, we understand, are to be held, one some time during Lent, the other in the month of October. The first October meeting was held in St. Stephen's Church on the evening of the Twenty-first Sunday after Trinity. It was pretty well attended. The Bishop, who is, *ex officio*, President of the Society, took the chair, and was assisted by the Rev. Dr. Ducachet in giving out the hymns. The first address was delivered by the rector of St. John's, who intimated that the Society was desirous of building a church some where or other. The rector of St. David's, Manayunk, related his experience of the working of the Society in various parts of the diocese. He was followed by the rector of St. Mark's, who also told a little of his experience in the same matter. The rector of St. James' then told the vision he had had while he sat listening with closed eyes to the previous speakers. The closing appeal was made by the rector of Christ Church, Reading. After a few words from the Bishop, in which he plainly told the good Christians present that the Society had been unable to grant the means necessary for the support of a missionary, whom he had wished to appoint to some destitute station, a collection of some two hundred dollars was taken up, and the meeting dismissed by the Bishop's pronouncing the Benediction. We sincerely trust that this is, indeed, the beginning of a new era in the life of this Society. It has long been the accredited organ of the diocese for the work, not only of missions, but also of education and Bible distribution. And yet, strange though it may seem, its funds have been drawn from a small handful of Churchmen—there are not a hundred annual subscribers—and they are mostly in and about Philadelphia.

On the evening of Tuesday, the 30th ult., another meeting, rather, as we think, out of the usual course, was held in St. Andrew's Church. We refer to the meeting of the Bishop White Prayer Book Society, at which the annual report was read and several addresses were delivered. This Society has been long and favourably known to the whole Church for its unrestricted and liberal distribution of Prayer Books. Its means have been far too limited, and obtained from far too narrow a source, considering that, in its gifts, it has never thought of anything but the need of the applicants and the possession of the books to supply their wants. This Society, like the Advancement Society, has always gotten its funds from the Churchmen of Pennsylvania. Now this is not quite as it should be. Without doubt the contributors give cheerfully; it is a favourite Society, with many, for the name it bears. But while the books are going all over this wide land—into every diocese within its borders—others ought, in justice to themselves, to send their money to aid in the good work. Were it not for this Society's operations, new stations would, very often, be without the means of effectively establishing the Church and her services. There was a little more life in this meeting than there was in the Advancement Society meeting, but we are sorry to say that it was at the expense of the reverence due to the seat of Him who dwelleth in the highest. The chancel of a church is not the place from which to utter smart speeches, or laughter-exciting comparisons. We have no objections to a happy hit, to good-humoured raillery even, to a pleasant and well-told anecdote, for the purpose of giving life and spirit to such meetings. Such things must be attended by their natural consequences, a smile, a good laugh, or a round of applause. We do not think the audible expression of approbation at all out of the way; it gives courage to a half afraid speaker, and warms the hearts of the listeners themselves; but, then, none of this can be in a church. The whole tone of the place forbids it to every true thinking speaker and hearer. To this circumstance, perhaps, we may attribute what, to some persons, would be the tameness of the one meeting in comparison with the other. At the first, everything was very decorous—very still—just like the time of divine service. At the second, things were more meeting like. Such meetings ought not, in our estimation, to be held in churches, unless they are intended to be conducted with all the gravity and decorum becoming the awful presence which is ever especially within them.

Virginia.—The Assistant Bishop held a Confirmation in Grace Church, Petersburgh, on the 22d ult., at which sixteen persons were confirmed.

In the evening of the same day, the Assistant Bishop held an Ordination, when Mr. Robert Gatewood, of Norfolk, was admitted to the order of Deacons.

Missouri.—A correspondent of the *Southern Churchman*, at St. Joseph, says:—"Last Sunday we had a visit from our estimable diocesan, Bishop Hawks, who preached, administered the Holy Communion, and confirmed six persons. He was accompanied by the Rev. John W. Dunn, of Fayette, who assisted him in the services. The rector, the Rev. W. Norman Irish, read the Confirmation Preface. The Friday previous he visited Savannah, where he also preached. Not quite two years since, the present rector administered the first Communion in this place to only four persons, but at this time more than twenty received that ordinance, while several more were absent on a visit East. With the colony of Church people who have just arrived from your diocese our number of communicants will now exceed thirty. Such has been the gratifying increase with which God has blessed this struggling parish in the far West. The city of St. Joseph has perhaps a population of six thousand persons."

THE CHURCH ABROAD.

England.—The 300th anniversary of the martyrdom of Bishops Ridley and Latimer, at Oxford, was celebrated in that city on the 16th ult. A sermon was preached in St. Mary Magdalen Church, adjoining the "Martyrs' Memorial," Oxford, in the afternoon, by the Rev. J. C. Miller, rector of St. Martin's, Birmingham. The church was crowded; the Vice-Chancellor and Mayor, and other authorities of the University and city, being present. For the occasion, the beautiful memorial of Cranmer, Ridley, and Latimer, adjoining the north end of Magdalen churchyard, was ornamented with evergreens; large plants in pots occupying the steps within the iron railing, which had a pleasing effect.

Open-air preaching has been commenced in another densely populated part of the metropolis. On Sunday afternoon, (the 16th ult.,) the Rev. R. W. Dibden, M. A., a clergyman of the Church of England, held an open-air service for the benefit of those who could not be attracted within the walls of a church. About four o'clock a raised desk was placed at the junction of Little Earl and Dudley streets—the most depraved part of St. Giles'—and upon this the rev. gentleman, habited in his robes, took his stand. The character of his auditory was a strange one; consisting in dealers of fish and fruit, and several Jew clothesmen, nearly all with pipes in their mouths. At first, and for some time, he was laughed at, but eventually they were induced quietly to listen. At the close of his sermon, the rev. gentleman invited those who were interested in the matter on which he had spoken to attend his church, the whole galleries of which were free to them. It is said that the Hon. and Rev. Montague Villiers, and the Rev. R. Bickersteth, intend commencing a series of open-air services in the same locality.

A new church has been consecrated by the Bishop of Carlisle, at Scotby, near the city of Carlisle, founded by two gentlemen lately Quakers—built by G. Head Head, Esq., of Rickerby House, and endowed by David Hodgson, Esq., of Scotby. It is built of red sandstone, in the Early English style of architecture of the fourteenth century. The consecration sermon was preached by the Lord Bishop, on Matt. xi. 28.

On St. Luke's Day, (the 18th ult.,) the first Bishop of Labuan was to be consecrated at Calcutta, by the Metropolitan of India and the Bishops of Victoria and Madras; the first instance of an English Bishop being consecrated out of England. In a recent letter to a friend in London the new Bishop asked the prayers of the English Church.

The Bishop of Lincoln has delivered his primary charge. His lordship commenced by an eloquent tribute to his predecessor, quoting Dr. Kaye's last charge, stating the improvement that had taken place within the diocese during the twenty-five years of his administration. In the three years that had since elapsed, there had been "at least a corresponding progress." But much remained to be done, as the statistics of religious worship placed the diocese of Lincoln among those in which dissent stood in the highest ratio in comparison to the Established Church, and gave the most inadequate amount of education to the labouring classes. The neglect of the past could only be repaired by the earnestness of the present. "The Church must put out her whole strength in the work which had been given her to do; her system must be restored, her ritual readjusted, and her services regularly performed. Her ministers must be men with their hearts in their work, and God's love in their hearts. The Church must make herself felt to be what God would have her—the great appointed instrument for the conversion, edification, and salvation of souls. It was satisfactory, and it rendered his task more simple and hopeful, that their duties to the members of their own communion, and to those who dissented from it, perfectly coincided. While they were most faithful in ministering to the former, they were most likely to reclaim the latter; and that which they all most yearned for was thus promoted most surely, when making the fullest proof among their own people of the Gospel of Jesus Christ." The charge is spoken of as extremely earnest and effective.

The papers report the opening ceremonies of a new infant-school at Frome. In the evening there was a supper to the workmen, &c., when the health of the vicar was proposed. In his reply, the Rev. W. J. E. Bennett said:—"When I first entered Frome I found many opponents. However, I had entered on a good work; time wears away many asperities. I have overcome my opponents. Like the soldiers in the Crimea, I had a rough winter to struggle against. They (the soldiers) made many bombardments, and on each successive one they gained a little; like them, I have been partially successful. They have taken the city, and I hope finally to take the purged citadel—the hearts of my parishioners. I should like to do a great deal of good, if the people will but lend a hand. There will shortly be opened a choral society. Your venerable church is in a decaying state; I hope to see that church restored and beautified."

It is said that Government has taken land at Horfield, for the purpose of building a church for the accommodation of the military.

A correspondent of the *Guardian* gives an interesting account of a service at Peterborough Cathedral. He writes—"Your readers may remember the account of a gathering which took place a short time since in the Cathedral Church of Peterborough, on the occasion of a meeting of the Temperance Association. Still more recently, the nave of the cathedral was again employed for the reception of the very numerous assemblage of persons who came together to inaugurate, by a religious service, the foundation of a new church to be erected in this city. The same place was, on Tuesday, Oct. 9, again thronged with a congregation met for the purpose, at once charitable and ecclesiastical, of attending a Church Service performed with greatly augmented power and solemnity, and also of assisting with contributions the funds of a society founded for the benefit of widows and orphans of organists and lay members of cathedral choirs. This society has been in being some five years, and has annually commemorated its existence by special choral services in the chapels of New College, Oxford; King's College, Cambridge; St. George's, Windsor; and in Westminster Abbey. This year, by permission of the dean, and with the cordial sanction of the whole Chapter, the members deputed to represent their respective choirs, forming an aggregate of about eighty voices, met together in the nave of Peterborough Cathedral. The stranger choirs were met at the west door by the members of the Peterborough choir, headed by the Bishop, the Archdeacon, and the Dean and Chapter. The united choirs proceeded, chanting the 122nd Psalm, to the temporary stalls erected for their use. The full cathedral Evening Service was then performed." He gives the particulars of the Service, and adds:—"Such celebrations as this are steps in the right direction, viz., toward uniting those who attend at the celebrations of divine worship, according to the noblest type afforded by the ritual of the Church of England."

It seems that two new Halls have been opened, under the provisions of the statute passed in May last, in conformity with the Oxford University Act. The respective Heads are the Rev. George Butler, M. A., late Fellow of Exeter College, and the Rev. E. A. Litton, M. A, late Vice-Principal of St. Edmund's Hall.

Canada.—A great to-do has arisen, it seems, in consequence of a clergyman, the Rev. Saltern Givins, of the Canadian Church, having preached in his surplice on the occasion of a recent Confirmation in St. James' Church, Kingston. The rev. gentleman, in a letter to the editor of the *Echo*, after deprecating the very unworthy construction that has been put upon a matter so simple, and regretting the very serious odium that has attached to himself, goes on to say, as he had before stated, in reply to an indignant communication from a churchwarden of St. James, "that he did not use the surplice as a badge of party, as they imagined, but was quite indifferent to the use of the gown or the surplice in the pulpit—his custom for years (even long prior to disputes in the Church on this and other unhappy points) having been to use the gown on all ordinary occasions, but on Communion Sundays, or other occasions, when changing would be inconvenient, to use the surplice throughout the service. "And here I would beg to observe," he continues, "that although, on first hearing of the serious offence some persons had taken at the circumstance, I was disposed to feel amused, yet I candidly admit, that could I have formed a correct estimate of the great importance attached to this act by the parties alluded to, or had I been aware that it would have elicited such an amount of agitation and uncharitable feeling, my duty as a Christian would have prompted me to avoid casting such a stumbling-block in their way." This concession is very generous on the part of the Rev. Mr. Givins, particularly in view of the fact, that the Bishop's sanction had been given for the wearing of the obnoxious vestment, on the occasion in question. Surely, people might find more important subjects on which to exercise their energies. The *Church Times* well remarks:—"For ourselves, we sometimes wonder what a future age may think of the Christianity of this, that will fight about the colour of a robe; and do not coincide with extreme opinions on either side, with reference to the surplice and other questions which are raised to agitate the Church of Christ, believing that they are rarely conceived in a Christian spirit, and are too often used as a cloak for maliciousness."

A beautiful stone font from the hand of Rowe, Exeter, England, (we learn from *The Church*,) has recently been presented by the Rev. Official Mackie, D. D., to the chapel at Silleri, in the parish of Quebec. (This chapel not being yet consecrated, on account of some debt lying upon it, has not formally received any name. It is licensed for divine service.) The chapel, in the First Pointed style, stands at the head, in correctness and ecclesiastical effect, of the edifices of the diocese, and the same place may be assigned among fonts to the present of Dr. Mackie. It is designed as a memorial of the donor's brother, Major Mackie, of the British Army, who died of cholera at Varna, while serving with the army in the East, and it is encircled by an inscription in the old black letter character, bearing his initials and the date of his decease, together with the text 1 Timothy vi. 12.

THE WORLD AT HOME.

ACCIDENT ON THE PACIFIC RAILROAD.—A most disastrous accident, resulting in the death of eighteen persons, and the serious injury of thirty others, occurred on the Pacific Railroad on the occasion of an excursion to Jefferson City to celebrate the opening of the road to that place from St. Louis. The following account of the accident is given in the columns of the St. Louis *Republican* of the 2d inst.:—"The train, consisting of fourteen cars, left the depot in Seventh street, at 9 o'clock, crowded with invited guests, half an hour after the time advertised. By the time it reached Hermann the delay was fully recovered, thus showing the good condition of the track. After leaving Hermann, the train proceeded with good speed, and without the least difficulty, until it reached the Gasconade, when one of the most disastrous accidents occurred which has yet thrown this city into mourning. The bridge across that stream gave way, and ten of the cars were precipitated a distance of twenty-five or thirty feet. The locomotive, from all appearances, had reached the edge of the first pier when the structure gave way, and, in falling, reversed its position entirely, the front turning to the east, and the wheels upward. On the locomotive at the time were the President, Mr. H. E. Bridge, Mr. O'Sullivan, the chief engineer of the road, and an additional number of employees."

THE ELECTIONS.—By present accounts, the elections, as far as the city is concerned, appear to have resulted entirely in favour of the American party; and the returns from the different counties, as far as received, would seem to indicate a like success in the rural districts.

ACCIDENT ON THE ERIE RAILROAD.—The milk train on the New York and Erie Railroad on Tuesday morning, when near the Bergen junction, ran off the track, the switch being misplaced. Nearly the whole train was thrown from the track, partly breaking up both roads. Fortunately no one was seriously injured, though several of the employees were hurt. The train from Philadelphia was due at the time, and the switch was placed right for it; and when the Erie train came along the switch being unadjusted, the train ran off as stated.

DESTRUCTIVE FIRE.—The Delaware paper mills of New Jersey, owned and occupied by Messrs. Gaunt & Errickson, were totally destroyed by fire, on Monday evening. The building was a brick one of four stories in height, and 220 feet long. The mill had been in operation fifteen or sixteen years, and gave employment to some ninety hands. The origin of the fire is unknown. The loss on building and machinery is estimated at $60,000—insured for $40,000.

HEALTH OF NORFOLK.—The intelligence from the infected quarters continues to be of an encouraging character. Frost has been general and severe, and but little further danger is apprehended. The steamers have resumed their trips to Norfolk from this city, the *Jamestown* having left for Norfolk and Richmond on Saturday afternoon, for the first time since the prevalence of the fever.

THANKSGIVING DAY.—The Thanksgiving appointed by the civil authority will not be very simultaneous throughout the several States, this year. North Carolina had hers on Thursday, the 25th ult. Maryland and Virginia observe the 15th of November; Pennsylvania, Maine, Iowa, and Ohio, the 22d of November; and Massachusetts, New York, Connecticut, and Indiana, the 29th.

RESTORATION OF THE DEATH PENALTY IN WISCONSIN.—It is understood that a very general feeling prevails in favour of restoring the death penalty in Wisconsin. This feeling has been considerably strengthened by the recent brutal murder committed in that State.

THE LAW COURTS.—The November Term of the Law Courts opened on Monday of the present week.

ADOPTED CITIZENS.—Within the last month the Court of Common Pleas have naturalized between 1,700 and 1,800 persons, the Superior Court about 800, making in all over 2,500 new voters.

TARGET COMPANIES.—Mayor Wood has published a proclamation prohibiting the parade of target companies on election days.

IMMIGRATION.—During the week ending Tuesday before last, about 2,000 immigrants arrived at the port of New York. The total number which arrived this year is 119,000; same last year, 274,000.

NEW JERSEY PRISONS.—During the month of October there were sixty-eight committals to the Jersey City Prison. The nativity of the prisoners is shown by the prison record to be as follows:—Ireland, 45; England, 6; Germany, 5; France, 1; United States, 11; of whom 6 were coloured.

A COURAGEOUS BRAKEMAN.—The following instance of presence of mind was exhibited lately on the Galena Railroad. A lady, while stepping from one car to the other, (says the *Chicago Journal*,) slipped and fell between the cars. The cars were moving slowly at the time, and the wheels past over both her legs between the knees and ankles, severing them from her body. The brakeman of the train immediately jumped from the cars, and springing under the moving train, pulled the woman under the brake rod, and sustained her until the train stopped, and thus saved her life.

NOVEL PROCLAMATION.—Gen. Lewis, the Mayor of New Orleans, (says an exchange,) has issued a proclamation requesting the proprietors of coffee houses and bar rooms to close their establishments on the 5th of November, the day of the election. He further recommends that the sums which would on that day be spent in drinks should be appropriated to the Washington National Monument fund.

APPLES FOR EXPORTATION.—We noticed in the freight house of the Concord road, the other day, (says the *Manchester American*,) one hundred and twelve barrels of apples, marked for Manchester, England. We understand that a gentleman of this city, an Englishman, trades in fruit quite largely, and sends to Liverpool every year several hundred barrels of New Hampshire apples.

EXPOSURE ON THE MOUNTAINS.—Dr. Ball, (says the *Boston Transcript*,) whose recent exposure on the White Mountains has excited so much attention, has returned to the city with the party of his friends who went to his aid. His physicians hope to save his feet and hands from amputation, but it will be some time before he will be able to use them. Not one person in ten thousand would have escaped death if placed in the same circumstances amidst snow on the mountains.

RECORDS OF CRIME IN ALBANY.—The whole number of arrests of persons charged with criminal offences, conveyed before the Police magistrates, during the month of October, 1855, in Albany, as appears by the registers kept at the Police office, is 352, viz.:—Assault and battery, 89; assault on officers, 5; assault with deadly weapons, 1; breach of the peace, 54; bulglary, 2; false pretences, 5; grand larceny, 5; intoxication, 75; miscellaneous misdemeanors, 37; passing counterfeit money, 7; petit larceny, 55; receiving stolen goods, 2; riot and affray, 5; vagrancy, 10—total, 352.

EDUCATION IN TROY.—The city of Troy has subscribed $110,000 to endow a College for the People, to be built in that city, and $54,000 additional has been subscribed in other parts of the State. $200,000 will be required before the enterprise can be regarded as complete; for it is designed for the College that it shall take a high stand among the educational establishments.

BOSTON IMPORTS.—The value of the foreign goods imported for the past week is as follows:—Dry goods, $338,779; iron and steel, $103,914; wool, $121,767; coffee, $49,316; copper, $50,987; sugar, $32,710; other articles, $193,995. Total, $891,468.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 363. Of this number, 70 were men, 71 were women, 122 boys, and 100 girls. An increase of two on the mortality of the previous week.

THE WORLD ABROAD.

Great Britain.—The Court did not arrive at Windsor from Scotland until the evening of the 17th ult. The Queen and the Royal Family rested one night at Holyrood Palace, Edinburgh. Her Majesty was enthusiastically cheered along the route. On the day after the Queen's return, a Privy Council was held at the Castle.

The Government *Gazette* announces officially several appointments to the Order of the Bath, including the name of General Simpson to be a Knight Grand Cross.

It was stated that General Simpson had tendered his resignation of the command of the army in the Crimea, at the same time recommending General Eyre as his successor; but that her Majesty's Government had declined to accept it.

It was rumoured in the military circles that Sir George Brown is to be Commander of the forces in the Crimea.

In the several churches and chapels throughout the Roman Catholic diocese of Westminster, a solemn *Te Deum* was chanted, by order of the Cardinal Archbishop, for the fall of Sebastopol, and the further successes of the Allies.

It appears that some foreign refugees at Jersey have been printing some libels on her Majesty, in a periodical edited by them. A large and influential meeting had been held to protest against such conduct, and demand their prosecution.

Various indications still appear of the popularity of the war. It seems that several of the Galway Militia have volunteered to join the gallant 88th, and more than thirty others have given in their names to Captain Vokes to be enrolled in the Land Transport Corps. And some men of the Irish constabulary have at length suffered themselves to be tempted into the Guards, a corporal of the Guards, named M'Cullagh, who had himself volunteered from the constabulary, having induced a few of his old comrades in the northern counties to follow his example.

It is mentioned as an incident of some interest that at a Court of Common Council in the city of London, on a motion being made of an address of congratulation to the Queen on the recent successes in the Crimea, it was met by an amendment condemnatory of the address: a division took place, when the amendment was negatived by a majority of sixty to eight.

We find that the money market in London has been agitated more than usual, giving ample scope to the gambling propensities of speculators. The price of consols varied upwards of two per cent. in about three or four days.

The papers report the proceedings of a grand banquet that has taken place at Glasgow to celebrate the Crimean victories.

We learn that with the month of September departed the restriction which for ages has existed on the free transit of whiskey from Scotland into England. The revenue duties in both countries are now alike, and the occupations of the smuggler and the border-ranger become extinct together.

Employment appears to be brisk and well remunerated in Ireland just now. At the anniversary dinner of the North Kerry Farming Society, Mr. Henry Herbert, M. P., remarked that there was not an able-bodied man in the workhouse; that labour was plentiful and wages are good; and that the physical condition of the labourer was greatly improved.

The rumoured coalition of the Peelites with Mr. Disraeli and other leading Conservatives is contradicted.

The high price of food in England is creating uneasiness. A meeting on the subject was held on a *Sunday*, in Hyde Park, London, attended by some 5,000 persons. Several working men addressed the meeting, some attributing the present high price of provisions to the farmers, some to the millers, and others to the bakers. One speaker said that the Government not being able to raise the requisite number of militia, had induced the farmers to keep up the price of wheat, so that the labouring classes might be starved into enlistment. This explanation, however, did not seem to meet with assent from those present. It was eventually resolved that another meeting should be held in the Park on the following Sunday, to "appoint delegates to wait upon the millers, to know what they were going to charge for flour during the ensuing winter."

Lord Braybrooke has erected a mural monument in the chancel of Saffron Walden Church, to the memory of his two gallant sons who fell, one at Inkermann, and the other in the cavalry charge at Balaklava. A touching inscription records that they were of the ages of twenty-four and thirty, the third and fifth sons of their parents.

It is remarked upon as an interesting circumstance, that Mr. Cuthbert Ellison, of Hepburn Hall, formerly M. P. from Northumberland, has no less than five grandsons, one nephew, and two great nephews, now serving with the army in the East.

The leading publishing houses in London, who have for some seasons past given their employees a half-holiday on Saturday through the summer, have this year determined to continue the practice through the winter.

A money-order office is about to be established by the English Postmaster-General in Paris.

The parish of Hexbury, in Hampshire, which belonged to the celebrated Mitford family, consisting of a village, a mansion, numerous farms, brick-kilns, and a portion of sea coast, has just been purchased by a wealthy commoner named Royd.

The Irish papers record an atrocious attempt at assassination made lately in the county of Cavan, the victim being a lady who had purchased some property in the Encumbered Estates Court, and who, it appears, has paid the penalty, so usual in Ireland a few years since, for attempting to remove tenants for the non-payment of rent.

We have intelligence of the death, on the 22d ult., of Sir William Molesworth, Secretary of State for the Colonies, of a low gastric fever.

The London *Globe* of the 22d ult. says:—"Our morning contemporaries give currency to a rumour to the effect that the United States Government had called upon her Majesty's Government to recall Mr. Crampton, in consequence of his encouragement of enlistment for the Foreign Legion. We notice the statement for the purpose of saying that it is entirely without foundation."

The state of trade throughout the manufacturing districts had suffered a reduction consequent upon the state of the money market.

The English Parliament has been further prorogued to the 11th of December.

France.—Paris letters state that a modification of the French Ministry is expected. One says:—"The question of the recall of M. de Persigny, Ambassador at London, is said to be under serious consideration. The French Government is reported not to approve of the political line which he has followed at the English Court. It is added that Count Walewski will return to London, and that M. Drouyn d'Lhuys will resume the Ministry of Foreign Affairs."

The *Moniteur*, the official organ of the Government, speaks confidently of the national joy and gratitude to Providence, "for the auspicious event which was alone wanting to the domestic happiness of the Emperor, and which furnishes a new guarantee for the stability of our institutions." A formal intimation of the same fact was at the same time communicated by the Minister of Public Worship to the Archbishops and Bishops, and to the recognized religious communities, requesting that prayer might be offered up for the health of the Empress, which was accordingly done throughout the places of public worship in the capital.

The Duke of Brabant, heir to King Leopold, and his Duchess, sister to the Emperor of Austria, are on a visit to the French Emperor. Magnificent *fêtes* for their amusement have taken place.

Austria.—The house of Rothschild has been commissioned to establish an Austria Bank of *Crédit Mobilier*, with a capital, it is said, of sixty millions of florins.

A "Concordat" has been concluded between Austria and the Holy See, which gives most important privileges to the latter. The document is published at length in the papers.

Prussia.—Chevalier Bunsen has declined the seat in the Chamber to which the good people of Magdeburg had elected him; considerations of health form the plea of excuse. He has very lately published a small book, or thick pamphlet, on the subject of freedom of conscience and the rights of Christian congregations.

Rome.—Pius IX. has conferred on Count Buol, the Austrian Premier, the Grand Cross, in diamonds, of the Order of Pius; on Baron de Bach the Great Cross of the Order of St. George; and on Count de Thun that of the Order of St. Sylvestre. These honours have been conferred, it is said, by his Holiness, in order to testify his high satisfaction to those Ministers at the conclusion of the recent concordat between Austria and the Holy See.

Russia.—Intelligence had been received that the Emperor Alexander had arrived at Perekop. He was accompanied by the Grand Duke Nicholas and the Duke of Mecklenburg. Shortly after his arrival he received General von Kotzebue, who had been sent to the imperial tent by Prince Gortschakoff. A council of war was to be held there forthwith.

The *Invalide Russe* of the 2d of October contains the long-expected report of Prince Gortschakoff of the operations which immediately preceded the evacuation of Sebastopol. It admits that the loss of the Russian army during the defence against the final attack of the Allies was enormous.

The Czar, according to the latest accounts, was still at Nikolaieff, and on the 5th ult. he reviewed the crews of the fleet arrived from Sebastopol.

The War.—The *Baltic* brought accounts from the Crimea to as late a date as the 17th ult.—only three days before she sailed from England. The Russians still occupied their fortress on the north of Sebastopol. The London *Times* of the 19th says:—"The French seem to have retired from Albat, at the entrance of the valley of the Belbec, and to be content to hold the ridge which divides it from the plain of Baidar. As far as we can judge from the letters of our correspondents, there is, as yet, no certainty of a move; but, as these communications are dated ten days before the latest telegraphic news, there has been plenty of time since they were written for a renewal of activity. It is pleasing to hear of the health and comfort of our troops, and that the preparations for the winter will be such as to prevent a recurrence of last year's calamities. The British force at present amounts to 38,000,—fully sufficient to support the honour of the country even on so wide a field. The French are active, and the firing between North and South Sebastopol goes on with spirit. *The Russians seem determined to hold their positions, probably more from a feeling of national pride than on principles of sound generalship.* It may seem paradoxical to say that it is not our interest to drive them out of the Crimea, but we fully believe that the losses in men and money which the Czar will suffer by a persistence in holding the present positions will weaken his power for any future struggle more than if his generals had retreated at once." Meanwhile the Allies are prosecuting the war with vigour in other positions. The Allied expedition which left the Crimea on the 6th, after making a show before Odessa, bombarded and captured Kinburn, an important Russian position at the mouth of the Dnieper and Bug. The Allies have also destroyed two towns, Laman and Phanagria, in the Straits of Kertsch. According to latest advices from the East, the advanced posts of the Allies were within five leagues of Baktchi Serai. The Russians were retiring slowly, Gen. Lipandri intending evidently to defend the line of the Belbec. A battle soon is anticipated here. The north of Sebastopol has been surrounded with new fortifications, and placed in a state to support a siege. The Russians, in an attack made upon Kars, were repulsed with immense slaughter—4,000 being reported as lying dead under the walls. The Allies are extensively engaged in road making and hut building, not only along the plateau de la Khersonese, but all along the Tchernaya line, up to Alsu. The line of the railway has been adopted for the main road from Balaklava to the camps in the neighbourhood of Sebastopol. The English have found in the Karabelnaia immense Russian stores of ammunition and clothing, valued at £70,000.

The *Arago* from Havre, which touched at the Isle of Wight at midnight on the 24th ult., has brought four days later news. She brings additional intelligence from the East, of the capture of Kinburn by the Allied armies. The advantages which this victory will give the Allied armies in the East are evidently great. By this success they have, doubtless, opened to themselves a path into the important district of Southern Russia, and so, says the London *Times*, may indulge a reasonable hope of penetrating to the building arsenal of the Russian fleet at Nikolaieff. Marshal Pelissier's despatch in reference to the capture of Kinburn [illegible] received by the Minister of War on the 23d ult. He says the Anglo-French division of the army had mainly contributed [illegible] the success of the Allied squadron, having been landed [illegible] peninsula about 5 kilometres from the fortress [illegible] position, and on the night of the 16th opened [illegible] metres from the works. When the fleet [illegible] on the 17th, two companies of chasseurs [illegible] tance of 400 metres from the batteries [illegible] fusillade on the Russian artillerymen [illegible] artillery also played an effective part in [illegible] Russian troops are leaving the shores of the Baltic [illegible] shows that no fear is entertained of any further [illegible] Allies in that quarter during the present [illegible] the Belgians is reported to have been very [illegible] exerting himself lately with a view to [illegible] peace. It is believed that Prince Gortschakoff [illegible] [possi]bility of keeping his communications [illegible] [obtain]ing supplies, was actually preparing to [illegible]

Imperfect in original

COMMUNICATIONS.

For The Churchman.

NOTE ON PROTESTANT CATHOLICITY, NO. IV.

MR. EDITOR:—It is possible that in the above article I may have expressed myself in terms or phraseology calculated to lead to the construction you have attached to them in your editorial strictures, but these at the same time seem to me to indicate also some misapprehension of the tenor of the article itself. The position I have taken in these articles is the broad ground of Catholicity against a spurious Catholicism, as exemplified in the Church of Rome. And here we must not overlook what Catholicity is, whether we consider it etymologically or historically. In the one view it is the general comprehension of all necessary doctrine; in the other, it is the general or universal prevalence of that doctrine;—in the one case, a contradiction to all partial selections or heresies; in the other, in contradistinction to any limitation of time or place. Thus in the New Testament the General Epistles, so called, are Catholic, as they are literally named, both because they embrace the general truths of Christianity and are intended for general use. This primary sense often standing opposed to erroneous doctrines or heresies, mere selections of favourite points, very naturally assumed a secondary sense, and hence also signified orthodox. This, clearly, is neither the essential meaning nor the origin of the word; it is only a logical accident, such as may affect the meaning of any word in new connections.

I know not, Mr. Editor, that we differ much on the meaning of the word Catholic—a word so general and comprehensive, even in its first use, that we might descant long upon its varied applications, from the original political currency of it through all the phases that it has borne in the Church. Nor do I know that we really differ much in regard to the middle ages. I regard those ages as deservedly ages of darkness, in which I am borne out by high authority, both political and ecclesiastical, upon whom their general aspect has, almost with one consent, impressed the sorrow and pain which the view of ignorance, bigotry, intolerance, and reckless delusion never fails to make on an ingenuous mind. Still no one denies, I believe, but what there were, as you justly say, "bright gleams of light in the Church even then," and I by no means intend to deny the existence then of many a mind both seeking for itself and bearing its testimony to a purer faith. These, however, it must be confessed, and as you seem to admit, were rather the exceptions than the rule, and though I do not pronounce it a Cimmerian darkness,—for it would seem there were those who saw more than they would or could proclaim,—still, upon the whole, we rise from the contemplation of those ages with a sad feeling of sympathy with the light struggling with its surrounding darkness. But what can we say for the light of an age, or of ages, in which the whole circle of studies in the highest of schools did not go beyond grammar, rhetoric, dialectics, (the three studies called the Trivium,) arithmetic, music, and astronomy, (the so called Quadruvium.) Few were found to go beyond the Trivium, and to add to this the three other studies was to attain a high degree of reputation for learning. What shall we think of ages in which astronomy was mainly studied for the purposes of astrology—in which there was scarcely an eminent man, political or ecclesiastical, that did not rely upon astrological aspects, computations, and predictions, and looked at the stars only to determine his own destiny? What shall we think of times, when magic, alchymy, and all the jugglery that comes under the name of the "black art," were fully believed as true; when mathematicians were put in the same category with wizards and necromancers, and even the noble art of printing could not come into existence without being stamped with a seal of reprobation, as if its inventors were in league with Satan? If we look at the state of the so-called learned world, even in the earlier part of the fifteenth century, even in such a country as France, which may be taken as a fair sample of the general character of the age, we are amazed at the gross ignorance and the absurd conclusions to which it led. The first specimens of the press brought thither, under Charles VII., were pronounced the work of the "black art," and the people universally believed for a long time that the inventor was an agent of the wicked one, by whom he was finally carried off. The consequence was, it was nearly one-third of a century before the invention could find access to France. But it is needless to enlarge upon these proofs of a most wretched state of delusion, from which, God be thanked, we have with all the faults of our times been happily freed. We thank God for it, and we think we should sin if we did not acknowledge it. It is not our doings; it is His mercy, and this is the point to which we would refer it. It is no boast, no exultation, as if we were better than our fathers, but it is by God's blessing, and to recognize His providence, that we assert the privileges of our day are so great.

If it were not for this serious consideration, we might laugh, perhaps, where now we look back with sorrow and grief at the almost profane junction of the ludicrous with the solemn—when even a member of parliament in the hour of death could put on a friar's cowl as if to secure salvation for his soul by the habit of his body—when a criminal could take refuge in a church and other consecrated places,* to escape the pursuit of justice—and when even a saintly monarch like Louis IX. could be gulled so far by the superstitions of his day, as to believe he had secured the veritable crown of thorns once on the head of our blessed Lord, and that, too, with one in the Abbey of St. Denis, already attested by miracles as was everywhere believed. We may honour the motive which expresses its piety in any shape, and we should be sorry to laugh at a king who, under the idea he is carrying a holy relique, bares his feet as if the ground was made holy by his treasure, and thus for half a league takes it in charge. We honour the pious impulses of one of the best men ever seated on the throne of France; we lament the darkness that subjected him and others to such imposture. But enough! The history of those times is little better than a history of unhappy misrule in the State, and of an equally unhappy combination of profanity and piety in the Church. What was holy one moment could be profane the next, and even profanity might lose its reproach under a new name or a new association. We say again, thanks be to God that mediæval times are not ours.

But, perhaps, Mr. Editor, I have used strong language in regard to the other points upon which you animadvert, and I must say a word or two on these. Your application of my remarks to our own system does not seem to me a legitimate consequence, and much as we may seem to resemble Rome in some things, as *e. g.* in the orders of our clergy, we stand upon a basis so perfectly different that there is no danger, we believe, among us of confounding our system with the *acatholic* system of Rome. We profess to hold our commission as the members of Christ from Christ, and for Christ first and last. They also profess to hold their commission from Christ; but as Christ to them is not the primary object, so neither is He the ultimate object. If we understand our own system, as interpreted by Scripture and her best expounders, her earliest martyrs and her subsequent confessors and fathers, our object is to lead men to Christ by a moral union which has its seat deeply wrought into the soul by a faith and a love, which, whilst it cheerfully conforms to all righteousness, lays the great stress upon our internal life, the life that is in God. Externals, however excellent in themselves, are only as emblems of this object, symbols of this fact or means to this end. Our whole ritual, we contend, in the view of those martyrs, Cranmer, Latimer, Ridley, has no other object but to promote in us a holy life, a life that springs from within, and acts and reacts upon our outward man. Now, our clergy, our orders, are under God the appointed agents to promote this good and great work, and whether they write or read, teach or preach, the great end in view is to bring to Christ, and to form a union with Him in their and hearts, their intellects, and their wills; that Christ by this agency is formed in them, they be bride to the bridegroom; a sacred bond is , a holy union takes place, which St. Paul fully expressed in the mystic marriage of his Church—but another form for the love His blessed Son in the soul, and an earnest of acceptance through Him, by the workings of His Spirit in us. Here there is the external agency of the ministry as the instrumentality, it is true; but is not at the same time this very ministry and this instrumentality—itself only one with the very elements upon which it acts—one with the people with whom it commingles in all the sympathies of life, by sharing in all their relations as heads of families, sustaining all the duties incident to these relations, and thus, with the only exception of positive secular engagements, really combines the minister of God with the citizen of the State. The clergy with us do not stand isolated and aloof as the clergy of Rome. Our orders separate us, indeed, like Paul and Barnabas, for a work, but not from the people; we are still as much *of* the people as ever. They are not designed to act upon us as a chemical precipitate, where we rise to form new combinations, whilst the laity sink to the ground. We are still one, and we say now, as we could say before, *Homo sum, et nihil humani a me alienum puto;* or, with words of higher authority, when human pretensions would carry us higher than our calling, "Sirs, . . . we are *men* of like passions with yourselves." This is simply our position. Our orders are for the sake of order, and for a work: we may be separate as workmen if we please; certainly no invidious and no lordly distinction, but still as a body so much one with the people that neither of us without the other can form the Church.

Now, compare this with Rome. Look at that united phalanx of the priesthood, from the sovereign bishop at Rome to the equally sovereign priest in every little parish, where in the latter it is no uncommon thing for the sovereign priest, even in these days, to show his authority, not merely in words and frowns and admonitions, but, as we have been more than once informed on good authority, with cudgel or with cane. Different men, no doubt, will show this authority in different ways, and as the spirit of a Fenelon or a Pascal does not reside in every breast, there may be often a manifestation of spiritual power that may expend its force upon the corporeal man.

But, Mr. Editor, I see I am running into greater length than I at first intended, and instead of a short note explanatory, I am growing into a dissertation, for which, however, I hope you will grant indulgence, as it is the nature of discussion to swell the tide in opposite quarters, and the reply, as a general rule, must take up more space than the objection. We cannot expect to be brief on a large theme; but if we cannot be brief, may God give us grace at least to be calm, and whatever becomes of self, only love and seek the truth to His honour to whom our labours should be given. More again.

C. F. C.

* [illegible] violable asylum for those who committed capi-

For The Churchman.

RIGHTS OF WOMEN.

Women clamouring for their rights! It is true, and the thought is one of the deepest humiliation, that there are women, not "inferior creatures," not "fair defects" alone, but in the main noble, earnest-minded women, who being guided by an unlawful, and therefore an unholy zeal, have left the sacred enclosures of home, gone forth to the world, and are now standing upon the platform and in the desk, there with their own mouth and voice, openly and in the face of all men, are bitterly complaining of their wrongs, loudly, aye, *boldly* asserting their rights.

Now whence comes this, save that there is strength in their plea? These bitter murmurings, these loud complainings, what are they but the *accidents*, the *evidences* of hidden powers? These mighty upheavings, what do they go to prove but that there is underlying and pervading all this, deep in the breast of every true woman, the *substance*, the *seed* of true greatness, aye, of hidden powers, which, if but brought forth and rightly directed, were mighty enough in themselves to poise the destinies of the world?

Allowing this to be true, (and setting aside all else for the present,) whence comes it to pass that we, the women of this nineteenth century, are occupying the social, the intellectual position that we are? One all unworthy as it is of the daughters of this our fair republican land. Have *men* wronged us? Has not woman wronged herself in departing, as she has done, not all at once, but all along through the centuries of the past, from that one true and appropriate sphere so distinctly marked out for her by the hand of Heaven? Come, then, let us meet together in spirit now, and as a band of *silent sisters*, lovingly hand in hand, go back, retracing our way till we come to stand, not on a modern platform, but on that pure and primitive one, whereon once stood the great and godly women of old. Of them let us learn our duties as daughters, wives, and mothers. As daughters, let us cast aside at once the trammellings of custom and of fashion, seeking as they did no other ornament save that of a meek and quiet spirit. Let our minds be cultivated, our aims become high and holy as they should be, and men will no longer be appropriating to us their silly, their flattering words, "smiling innocents," "beauteous innocents," "angels." Innocent we are not longer than we "keep innocency and take heed to the things which be right." Angels we may be like, but not till we possess that genuine goodness of heart which shall prompt at times to leave the charmed circle of home and of friends, to go *noiselessly* forth to stand by the bedside of the sick and suffering poor around us. Angels ye may call us, whenever, with the indomitable spirit and courage of martyrs, we stand ready (when *duty* calls) to go with you through scenes of war and of bloodshed, aye, be ready like her (as it would seem more than mortal woman, now in the distant Crimea) to stand, with gentle offices of love, mingled with tones of earnest sympathy, ministering to the wants of the wounded and the dying.

No, we are not angels, and we would not be thought so further than we imitate the angelic host in their blessed ministrations of mercy and love. Come, let us prepare ourselves, then, to be, not hindrances, but helpmeets to man, in all the varied departments of life.

Are we called to the holy estate of matrimony? Let us see to it that "the golden chain of godliness be entwined with the roses of love," that the heart and the hand be given to none but the truly great and the truly good. If not, let us go on,—

"In maiden meditation fancy free,"

earnestly and faithfully doing our duty "in that state of life to which it hath pleased God to call us." As wives, let us be subject to our own husbands in everything, as the Bible commands us, being the "weaker vessel" in the sense which Scripture makes us. *Physically*, weaker, most assuredly we are than men; but shall the vine take shame to itself, that it goes twirling its weak and delicate tendrils around the mountain oak? Then let woman accept this ordinance of Heaven, and be trustingly, aye, thankfully, leaning upon man. As mothers, let us go forth, bearing our little ones to the ark of Christ's Church, that they may be "born again of water and of the Spirit." Receiving them from her "surpliced arms," let us go back to our homes, training there for honour and usefulness in the world, by training faithfully for God and for Heaven. Oh, as mothers, let us but be faithful to Christ's Church, the pillar and ground of God's truth; then shall our young men grow up as plants, and our daughters be as the polished corners of the temple, and so shall it come to pass that when the aged "Simeon" comes in, "Anna, the Prophetess," shall be waiting by the altar! Oh, as daughters, wives, and mothers, let us be content to be as the fresh springs among the hills, going silently upon our way, but making clear the otherwise turbid waters in the great ocean of human life!

Are we longing for intellectual renown? It is well. "It shows the strength of wish we have to be great, and the sublime humility of might." But to succeed in this we must be learned. The mind must be educated, systematized, made ready; and then, should we feel the stirrings of thought within, those unmistakeable harbingers of coming good, let us labour,—faithfully and perseveringly labour,—till we have wrought out some work of genius and of talent, meet for the realms of thought; and then we may rest assured that the fairest niche in the Temple of Fame will be generously awarded at the hands of our good and noble brothers. But let us seek not for the praise of earth, but rather for the approving smile of Heaven,—so shall we secure what alone is of real worth, not only the respect of the wise and good, but the approbation of God Himself. Above all things, let us care for God's favour, striving to obtain it in the *sphere* and by the way and means which He hath appointed; relying implicitly upon the Word of God, seeking no "new revelations of truth," no "bright manifestations," save the blessed illuminations of God's most Holy Spirit. Oh, would we give heed to these things: there would be no time left to be wasted in mad and angry disputings about the equality of the sexes, or the superiority of one sex over the other! Ill doth it become us, either as men or as women, to be talking about our own greatness. Better by far would it be to be dwelling upon the infinitude of God, and the littleness of mortals. Great things and small things, in the sense which we view them, are not known to the Almighty. Nothing, in truth, is great, save as it has a bearing upon the immortal destinies of the race. And who shall say, when all things are accomplished, and everlasting righteousness brought in, that the *unwinding* may show that equal in length and in breadth are the links which go to make up the one great and perfect chain of being.

But, be this as it may, one thing is certain. The path of duty lies plain before us. Let us enter it, striving lawfully to gain, and then to maintain, the social, the intellectual position to which we, as American women, have so emphatically a right and a claim. Would we but once set out upon the upward journey, and earnestly press on, there is not a man, not a *true* man, under Heaven, but would gladly and heartily wish us God-speed upon our way. No—I repeat it—*men* have not wronged us: *we have wronged ourselves.* Oh, ye "Woman's Rights" women, ye restless, misguided ones, cease your murmurings; come away from the platform and the pulpit; return to your homes, and never more be ruthlessly casting aside the becoming veil so kindly thrown around you by the protecting hand of Heaven! The little bird of song gets restless within, as though he were catching inspiration from my theme. Hark! he sings to you of

"WOMAN'S RIGHTS."

My soul goes hiding at the thought
That I so bold a theme have sought,—
But God to thee has rights ordained.
True, but who those rights have claimed?
Man's rights, the toil, the tumult, strife—
Ours, the sympathies of life;
Man's right to roam, meet usage rude—
Ours, the dear right of quietude.

Still have we minds with treasures fraught,
We share the privilege of thought;
The right to reason, think, and plan,
Is not alone the right of man.
Array your thoughts in peace and love,
Seek God's good blessing from above,
Then send them forth upon their way,
They shall o'er minds an influence sway.

Pilate 'fore Jesus proudly stands,
And haughtily the truth demands.
Why now so pale, why fiercely run,
Why cry, "What evil hath He done?"
A voice is heard above the strife,
The *still small voice* of Pilate's wife:
Woman's commissioned thought had power
To move in that tumultuous hour.

Had she at eve, with mother's joy,
Brought forth to Pilate Pilate's boy;
Placed him on the father's knee,
And said, "Behold God's gift to thee:"
Then kneeling down by Pilate's side,
Told how that death these ties divide,
Pictured kind deeds by Jesus done,
Then craved for Mary Mary's Son,—

Methinks the morning's warning given,
Had proved a vision bright from Heaven,
Pilate might not the Lord have slain,
But his been now an honoured name.
Woman! 'Tis God denies the right to roam,
Gives to thee Love, Thought, Influence, and Home:
Accept the glorious rights He thus has given,
And question not a Law direct from Heaven.

Branford, Conn. ELIZA GRILLEY.

For The Churchman.

THE POETRY OF THE LITURGY.

. . . . Let me speak for a few moments of the regard to *propriety* and good taste displayed in the *manner* of using the Church Liturgy. This fitness and good order is undoubtedly a great charm, and many a stranger of delicate mind and poetic feeling attends a service in which he can find nothing to offend, until, from admiration, his soul is warmed into a full participation of the "beauty of holiness" which is thus set before him. To me there is something indescribably solemn in the manner of opening service—the momentary silence which follows the last toll of the bell, broken by the soft low notes of the organ, gradually rising and strengthening until the whole house is full of harmony—the quiet opening of a door beyond the sacred chancel-space, and the appearance of a white-robed priest passing slowly along to his accustomed place, where, kneeling, he sends up his prayers on that almost heavenly music—the gradual softening of the organ peal until it dies away in a low murmur, hushed before the words of inspiration. Ah, though these are sounds and scenes familiar from early childhood, I can never lose their thrilling influence—never tired of being early at the Sanctuary that I may enjoy the magnificent heralding of the King of Glory! And throughout the whole services are scattered slight observances, apparently unimportant arrangements, which, nevertheless, add greatly to its majesty and solemnity. The stated standing, sitting and kneeling of the congregation, the position of the minister, the occasional chants and hymns, the invocations and responses, all unite with the words of Scripture to make an act of worship perfect in poetic beauty, and as nearly worthy of its glorious object as it can enter into the heart of man to conceive. There is a sacredness thrown around the Temple of God and the feelings of its frequenters by these little things, that cannot fail to exert a salutary influence, however indifferent the recipient may be for the time. The house that we enter to the sound of solemn music can never seem to us like other buildings—the sacred Name to which every head is bowed can never be spoken lightly—the Gospel which is prefaced by a sudden burst of thanksgiving and praise, must speak forcibly to our hearts; and though the minister at the altar is the same man who meets us familiarly at our homes, and in the public streets, and who exchanges with us the pleasures and courtesies of social life, yet standing before us in his sacred dress, he appears but as the priest of God—a being set apart for holy things—the solemnity of his message enhanced by the worthiness of its belongings.

This characteristic of our Church Liturgy appears in still stronger light when contrasted with the observances of the various denominations around us. Take the Presbyterians, or the Congregationalists, for example. Here the minister enters the same door with his congregation, come from the noisy street, and mingles with the advancing throng in the aisle, his identity unknown to the stranger until he turns aside at the pulpit platform. Then follows the disrobing. The hat is laid by, the overcoat pulled off, the overshoes placed by themselves, and the *nose* of their owner duly attended to, after which the preacher is at liberty to perform the duties for which the people have come together. Occasionally such proceedings are slightly altered and beautified by peculiar circumstances or individual taste, and any change for the better is quickly noticed and appreciated by even the most indifferent. The Unitarians, who, as a body, are remarkably refined and pure in taste—though following in most points the customs of the Sects from which they separated—have improved upon their model. In many places a vase of fresh flowers is placed upon the Communion Table every Sunday morning during the whole season of blossoms; and when that is past, a cross woven with evergreens and the snowy *Artemisia* fills its place; and in one instance, at the close of the "long prayer," the organ always played a few low sweet strains, as though angels caught up and echoed the *Amen* just fallen from the preacher's lips. It is strange, then, that while every human being is more or less keenly sensitive to the beautiful and the appropriate, and while to the pious soul the grandest conceptions of word and deed, in the worship of God, fall far short of the honour due unto His Holy Name—that all who have once heard the sublime Liturgy of the Church should not at once prefer it to those informal forms which depend almost entirely upon the speaker's taste or caprice. But habit is strong—and prejudice is stronger; and until the one is broken by the wide spread of the Church, and the other softened by proofs of her good influence, we can scarcely expect that her excellence will be fully known. Let each one of us see that he is a worthy member of the Church he loves; that his life is as harmonious as the music that falls so sweetly upon his ear when he enters the House of God and the Gate of Heaven—that not only the Vine is beautiful, but all its branches fruitful with good and precious fruit—then shall many come to its shadow for rest and refreshing, and the boughs thereof shall be "like the goodly cedar trees."

October, 1855. L. E. D'B.

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

We live at a crisis in the world's history. Ours are the perilous days of the last times immediately preceding the end. The beginning of the end we read in everything around, for all things work to one conclusion. None can doubt the fearful dangers which surround the Catholic Faith, on every side; whether we look to the removing of all ancient landmarks, the breaking up of all ordinances of life, the decay of reverence in all for those set over them in the Lord, in children for their parents, in servants for their masters, in subjects for those in authority over them; or whether we regard the contempt for the priestly office, and the denial of the holiest truths of God as irrational; or lastly, that open and unblushing avowal of the infidel and revolutionist, of their fixed determination to complete the work which the revolution of the last century commenced, by the disorganization of all ancient principles and all established institutions. None can be ignorant how many hate the Christian Faith on its own account; how many more unite in the assault upon it because it is the stronghold of government and good order; and in what unhallowed union many, professedly religious, but led away by false maxims of an unreal liberality, are banded together with infidels. And of those who are not arrayed in the ranks of the assailants, how few understand the nature of the Christian calling, or the authority of the Christian Priest. And thus we begin to see already the peril of the present times consists, not merely in the progress already made in the work of revolution and destruction, but in the universal forgetfulness of what is the Catholic Church in which alone salvation is to be had. It is *because* men have forgotten, that the body of the baptized are seen this day torn and rent into a thousand sects; separated in outward forms of doctrine and worship, as well as in their whole spirit, one from another; biting and devouring and ready to consume one another, and either on the one hand contented that it should be so, discerning neither the Body of the Lord that it is one, nor the guilt of schism, or else anathematizing all others but themselves, and leaving them to perish as reprobates. Among the priests themselves there is every variety and shade of opinion. The unity even of the Roman Catholic Church is but an empty name, extending no farther than symbols of faith and rites of outward worship, and even in these allowing diversity; while in the heart of her clergy there is as much divergence as elsewhere, and not a whit the less because concealed under an outward cloak of a novel decree.

Because of this ignorance also it is, that the universal cry is echoing round the world that power is from the people, and they its legitimate source; striking at the root of all ancient obedience, constituting every man the judge of whom he will obey; making governors the servants of the governed, and responsible immediately to man for the duties of which account will be demanded by God, who instituted the offices. And thus it results that authority is assailed as tyranny; all rule or constraint over the passions of men resented as a thing contrary to man's natural rights; every attempt to control the press, even when employed in the corruption of morals, reprobated; and the great body of the people in every land in Christendom, ignorant of true principles and corrupted with infidel maxims, prepared to be the ready instruments in the hands of those inspired by the devil. Everywhere we hear of the same desolating principles at work, and by no means confined to the lowest class. Every rank in life is permeated and percolated by them. In country places the evil may be less manifest, because less called into action; but in cities its concentrated energy is developed in them all; wicked passions and principles take deep root and grow; here are conceived the schemes of infidelity, and are perpetuated those spiritual whoredoms, like unto the destruction which wasteth at noon-day, which defiles the spirit, and destroys the well-being of men, eating as a canker into Christian society. Alas! unrebuked by the Church of God, the spirits of devils working miracles now revel in our cities. And if we look at the Church, what is she doing?

If the clergy will limit their notions of the Church to those of their own communion; if they will forget that the whole of the baptized are their flock, their children, whether prodigal or dutiful, whether wanderers from the fold or faithful to their shepherd's voice, then do they manifest to the people how low their own estimate is of the holy covenant of God, and induce them also to think as lightly. If out of a false principle of deference to popular opinion, or for present ease, or for secular interest and honours, they consent to be silent as to the truth of the Gospel; if the priests of God do consent to stand as the ministers, not of the One Catholic and Apostolic Church of the Saviour of mankind, but of one of the many sects admitted into the temple, and will not look to God to deliver them, in as far as they have involved themselves in bondage to those over whom they should bear rule in the Lord; then indeed hath the disease reached the very centre of life. God is not merely rejected but betrayed, and He hath no farther dealing in store, but the outpouring of the vials of consuming judgment. The saints of God must first be sealed, ere the time be fulfilled. But Satan is pressing hard and the time is short.

The course which the *Churchman* has thought fit to pursue amidst the perplexities which thicken around, and in the troublous times in which our lot is cast, is not without commendation. The writer of this article feels himself a sinner, who owes all his salvation to the blood of Jesus Christ sprinkled by faith upon the conscience, though he has also been promoted to the dignity of priesthood in the Catholic Church. For the efforts of this paper in the quickening of our communion, he cannot be sufficiently thankful. "Ride on, because of the word of truth." A layman should be zealous in the cause of the Lord Jesus, and not the clergyman only; and if the clergy have forsaken their responsible spiritual duties, and taken up with secular callings, let not the tongue of him be silent who loves the Lord and the Church His Bride.

A CATHOLIC PRESBYTER.

CITY MISSIONS.

To the Editor of the Churchman:

DEAR SIR:—Fully concurring in all you have said relative to City Missions, I beg to communicate the following fact, as one instance corroborative of the necessity which exists for the establishment of what seems to me an indispensable requisite in the present state of many of our city parishes.

The circumstance has been called to mind on learning from a reliable source, that the rector referred to has ordered his name struck from the list of subscribers to the *Churchman*, owing to the "unmerited (?) attack" in your columns on a certain rector.

Is this sympathy, or are the brother's feelings on the occasion, anything akin to those of a school-boy who sees his companion scourged for a transgression of which he is equally guilty, but escapes the punishment which the other suffers, not that he is a whit the less culpable, but simply because there is no accuser!

The facts are these—they speak for themselves. Some time last year I resided in Brooklyn, and became acquainted with an old gentleman, a fellow-boarder, who was afflicted with almost total blindness. Through motives of compassion for his helpless state, my wife felt interested in him, and thus became acquainted with the facts now related. He had only lately moved from a neighbouring parish, and, feeling a strong desire to become a partaker of the Holy Sacrament of the Lord's Supper, but being fully impressed with a sense of his own unworthiness, and wishing for the counsel and assistance of a minister of God's Holy Word, in preparing his unsettled and wavering mind for the reception and proper appreciation of the holy mysteries, he communicated his wishes, previous to his removal, to the rector of the parish in which he then resided, by whom he was informed that he was unable to attend to him in person, but would send a clergyman in his place; who accordingly came in a day or two after, spoke and prayed with the suppliant, and, on leaving, said he would call again in a few days; but days and weeks, nay, months elapsed, and the promised visit was not repeated.

For months, during the summer, the poor man was an invalid confined to his bed, from the effects of a paralytic stroke, and there was he left neglected, hungering and thirsting after righteousness, blind in body and blind in soul, save what rays of light may have beamed on his troubled spirit whilst listening to the prayers of our Church and the Holy Scriptures—portions of which, each day, my wife was enabled, with God's assistance, to pour into his anxious and listening ears.

Time rolled on, and circumstances obliged us to depart—certainly not without a feeling of regret, and almost culpability, at leaving the poor man uncared for. Many months elapsed before we again saw him, and then almost his first ejaculation was: "O, Mrs. S——! when you left I lost my best friend; since then I have never heard the name of Christ, unless by accident."

Such are the facts—they speak for themselves, they need no comment. Can anything more forcibly illustrate the necessity of City Missions? Had there been in this parish one humble servant of his Lord and Master, going about doing good, and seeking for the "lost sheep of the house of Israel," would this poor man have been thus neglected? Certainly not, for even had he been overlooked among the masses, some one would have been found to have communicated his wishes to the labourer in the Lord's vineyard. For many months that I resided in that house not one of our clergy entered its doors on parochial duties, except on the occasion referred to. Much good might doubtless have been effected there, as among its transient occupants there were at times as many as six or eight persons brought up in the Church, residing together beneath its roof. Some of these seldom went to Church, though there were two or three churches in the neighbourhood, and they had a desire to go, but they were *fashionable* churches, and the pews were rented, and they feared intruding; others I know went to a Unitarian Church, not from any partiality to it, but simply because the pews were *free*, and they preferred attending there, rather than absent themselves altogether from a place of worship on the Lord's Day. But to return to my subject. I can speak from experience of the advantages to be derived from City Missions. I have been a stranger in a strange city; when sickness and death have entered my domestic circle, and when all around seemed dark and drear, the comfort and consolation I then received from the ministerings of one of the most humble, devoted, and self-denying missionaries in the service of the Lord, which it has ever been my lot to meet, will at all times be associated in my mind with the crying necessity which exists for the establishment of Free Churches and City Missions.

You have put your hand to the plough; see that you look not back, and may the Lord prosper you in the good work you have so nobly commenced and fearlessly prosecuted thus far, regardless of the opposition which many (doubtless from interested motives) have shown to your laudable and praiseworthy undertaking.

I enclose the names of the persons and places referred to in this communication, for your personal information.

Yours, &c., S.

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany.

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James, Pulaski.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas, do.; Christ, Elizabeth; St. Barnabas, Roseville; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst.

PENNSYLVANIA.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville.

Free, without Daily Service.—Holy Trinity, Nashville; St. John's, Knoxville; ——, Loudon.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West.

TEXAS.—*Free, without Daily Service.*— ——, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

MASSACHUSETTS.— —— Nantucket.

VERMONT.—St. James, Hydeville.

MARYLAND.— —— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

To the Editor of the Churchman:

MR. EDITOR:—In your list of Free Churches you seem to have overlooked St. John's Church, Wheeling, Va. This parish has been in existence six years; the seats are *entirely free;* Divine Service is celebrated on all the holydays in the Calendar, and possesses the church and a substantial parsonage house, all paid for. The expenses are paid by the offertory and other voluntary contributions. *We* cannot but think that your list must be incomplete, as we hope and trust there are very many more Free Churches overlooked as we have been.

Wheeling, October 31, 1855. "SUBSCRIBERS."

[We have added this church, it will be seen.—EDITOR.]

Imperfect in original

For The Churchman.

THE DAYS THAT ARE TO COME!

Once, standing with a sad and fearful heart
By the "new sepulchre" of past delight,
I saw the white-robed messengers of Hope,
While Faith Divine spoke to my doubting soul,
The blessings of *the days that are to come!*

Thrilling as martial music heard afar,
And solemn as the organ's echoed peal,
That song of comfort,—while like guiding stars
Shone thro' the mists that dimmed my lowly path,
The glories of *the days that are to come!*

Soothing, yet undefined, as that warm wind
Which, sometime ranging all the wintry hills,
Brings haunting memories of summer hours,
And yearnings for the hidden gifts of Spring—
So sweet the dreams of *days that are to come!*

Radiant with cherished hopes thus far denied—
Green with fresh laurels from the hand of Fame,
Hallowed with Love, and solemn with the gift
Of endless fate beyond this mortal shore—
Oh, mystery! *the days that are to come!*

L. E. D'B.

FOR THE YOUNG.

SELF-DENIAL.

Nanette, having been informed of our intended visit, had exerted herself to her utmost to provide for our refreshment. She had remembered our various tastes, and each found his favourite dish included in the luncheon she had prepared for us. For a whole year she had been expecting the announcement of the present visit, and all her powers had been exerted to render her reception worthy of the guests she entertained. The best fruits her garden afforded had been carefully stored up, and the purest honey and finest flour had been reserved for the same happy occasion. At each fresh delicacy offered, she recalled with a triumphant laugh the many precautions taken during the long time she had looked forward to this event. When she brought us the latest winter pears, decaying from the cold they had endured, and the apples wrinkled from the same cause, she told us how she had deplored the impossibility of preserving from the frosts the fine chestnuts she had picked out for us. Her husband had, however, been fortunate enough to succeed in *forcing* a few strawberry-plants in pots, and she now brought them in, adorned with their pale rose-coloured fruit.

When the hour of our departure arrived, Nanette took her aside to the large press which filled one side of the cottage, and opening a drawer which contained all the important family-deeds, such as the receipts of the year's rent, schoolmaster's bills, etc., she took out a little packet, carefully wrapped in paper, and bestowing a hearty kiss on each of Clara's cheeks—

"Take this, dear," she said in a low tone; "it is all that I could buy with what was left of the money I had earned by my spinning. I had hoped it would be more, but we were obliged to pay for the doctoring of the last little one." As she spoke she removed the paper, and displayed a handsome gold and white china cup, with a pretty motto in gilt letters round the bottom. Clara at first was full of surprise and thanks for so pretty a gift, but presently the colour rushed to her face, and turning to her mother she burst into tears. The contrast between her conduct and that of Nanette, now struck her with all its force, and sent a sharp pang of remorse to her heart.

Her nurse hurriedly asked her what was the matter.

"Nothing that need disturb you, nurse," said Marcelle, who saw how it was; "you have only taught her what perseverance can accomplish, when to attain a desired end we try to overcome our own fancies and whims. It has been by depriving yourself, for a long time, of every little enjoyment, that you have been able to receive her with the generous hospitality you have shown to-day; whilst everything around speak of wants silenced and desires overcome. She will now *know* that to be able to give to others, we must first learn to deny ourselves."

"Good gracious! why that is easy enough," replied Nanette; "one has only to think of where you intend to give, and the joyful hope of doing so laughs so pleasantly in the heart, that you can listen to nothing else; I'll be bound that the 'little one' has known the feeling often."

Clara threw herself into her arms.

"Oh, no, no!" she cried, with an explosion of tears; "I have been ungrateful and forgetful; forgive me, oh, forgive me!"

The bewildered nurse returned the child's caresses, and endeavoured to console her, though unable to understand the cause of her grief; at last the latter was able to explain. She told her the history of the green silk purse, but lightly filled at first, and then emptied on the road, for want of power to resist temptation. She bitterly reproached herself for being unable to keep a resolution, and with many a hug entreated Nanette's pardon, promising better for the future.

Clara's sorrow was so evidently genuine and sincere that it was impossible to resist it; even though we knew by experience how more than probable a relapse was, we could not avoid being touched by the depth of her repentance. No matter how often the prodigal son might stray, the fatted calf was killed at each return.

Nanette, in particular, was eager to pardon the fault she scarcely saw, and when Clara, with many sobs and sighs, slid under the blue apron her little purse, containing the single coin which remained of her savings, she received it with the same pleasure and gratitude as if the treasure had been what it was at first.

I trusted that the lesson would not be entirely lost upon Clara, who parted from Nanette unaware that, before leaving, Marcelle had amply compensated her for all her trouble.—*Leaves from a Family Journal.*

Occupation, occupation!—what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent!—rather seek, by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow man.—*From the Old Homestead, by Mrs. Ann S. Stephens.*

HEBDOMADARY.

Sunday, November 11.—*Twenty-third Sunday after Trinity.*—In the Collect to-day God's blessing is asked upon the prayers of the Church. In order that these prayers may be granted, they must be the "prayers of faith;" they must be offered by faithful men, and offered in the faith that God will hear them and will give us such things as are good for us. The prayers of the Church appear from Holy Scripture to be especially blest, and St. Paul frequently asked them for himself of the Churches to whom he addressed his epistles.

This is also *St. Martin's Day.*—St. Martin was Bishop of Tours. He was a native of Pansionia, and began his career as a soldier; but, while yet quite a young man, he left the army, and placed himself under the holy St. Hilary, Bishop of Poictiers. He was almost perforce made a Bishop, which office he exercised so as to benefit, not his own diocese only, but the whole Catholic Church. He warmly opposed heresy, and, in many cases, most successfuly; but, at the same time, he vigorously opposed the persecution of heretics, which was beginning under some Spanish Bishops. He was above eighty when his earthly labours ended, and he received the summons lying on ashes, his hands raised to Heaven. His last words were: "Abraham's bosom is open to receive me."

Tuesday, November 13.—*St. Britius, B.*—St. Britius, or Brice, was successor to St. Martin in the bishopric of Tours.

Preaching to the Masses.

[In a work recently published in England, entitled "Short Sketches of Some Notable Lives, by J. C. Colquhoun," there are interesting notices of Wesley and Whitefield, and of their preaching to the masses. The following remarks on the preaching of Whitefield have a seasonable interest in this country as well as in England:]

Ingenious writers, in tracing the progress of Methodism, have marvelled at the effects which attended his ministry. They read his sermons, take up passages which his admirers have preserved, and find no evidence of intellectual power. But the fact of his success is indubitable. The man who, by his preaching, could produce in all parts of England, Scotland, Ireland, and America, the emotions which I have described, was no common orator. We might as well question the eloquence of some of the great orators of ancient or modern times. It is not upon the speeches of these men (great as a few of these are) that their fame rests, but on history and tradition. The first Pitt has left almost as few traces of his eloquence as Whitefield. The speeches, which remain of his, are not remarkable. There are twenty second-rate speakers, now in Parliament, whose speeches read better than those of Chatham. And yet these gentlemen send their audience to sleep: while Pitt held the House of Commons in his hand, during a period of twenty years, and ruled them with a mastery as absolute as a teacher rules his pupils. This living power is the true test of eloquence, and this test may be applied in the case of Whitefield, and is all in his favour.

We must, however, remember the foundation on which the power of an orator is built. Demosthenes, after an experience of success more remarkable than any man, said that *manner* was the secret of oratorical strength. His rival, paying to him his famous tribute, has given us the same testimony. In our own day every one may cite passages of Dr. Chalmers' sermons, which do not bear the analysis of the critic; yet none of us ever heard a sermon delivered by him which did not carry the audience along with it with a force irresistible as that of a torrent. Wherein lay this force? To some extent, of course, in the thoughts and words employed; but let an ordinary man read or deliver one of these famous sermons to an audience, and we predict that the result will be a failure. The force of eloquence is in the eye, the look, the gesture, and the voice, as much as in the words. No man, therefore, can judge of a speech unless he has heard it. You might as well judge, through a newspaper report, of the power of a singer. The vocalist and the orator address the senses; through these they master the mind. Shut out the senses, the instrument is broken. Often the best speeches read badly, while a dull discourse appears good in print. To us, now, the speeches of Dr. Duigenan appear better than those of Grattan, and the words of Pelham seem as weighty as those of Pitt; but the flashing eye, the kindling look, the swelling voice, the varied tone, the impassioned gesture, these are gone, and these were the instruments and symbols of the orator's power.

Now these belonged to Whitefield, as perhaps they belonged to no other man. He was by nature an orator. His voice was extraordinary in its compass, and of singular flexibility. He could pass, without an effort, from notes which would fill an area occupied by twenty thousand persons, to tones soft and plaintive as the whispers of a child. While a boy, the music of his voice and the beauty of his gesture were remarked by his master. When he became a lad, the bent of his genius led to his practising for the pulpit. When he was a stripling of twenty, his first sermon, delivered in the town where he was known and despised, bowed the heart of his audience as by a charm. From that moment every effort was a triumph. It did not matter what audience he addressed; the rabble of Marylebone, the colliers of Kingswood, the learned men of Edinburgh, the merchants of New York, the sceptics of Boston, all yielded themselves to his influence. The fire of the Celt and the coolness of the Scotchman were alike subdued by him. Hume, Franklin, Bolingbroke, Hervey and Romaine, Chesterfield and Pulteney, the courtier and the fop, countesses and footmen, owned his power. The peasants of the mountain, the mechanics of the town, the colliers from the mine, the coterie of the boudoir, the master and the servant girl, the wit, and the negro, all hung upon his lips. He could make them for the time, what he wished, sad or happy, penitent or joyful, hopeful or despairing: no flight of oratory was too bold for him, no repetition of a sermon weakened its power. Men heard the same words and saw the same gestures, again and again, and still went away impressed and delighted.

What was the secret of this power? It is worth an inquiry. Certainly it was no stage trick, no skill of acting. The cambric handkerchief, the simulated tears, the tawdry sentiment, the laboured gesture, were not his weapons—these only excite contempt.

Two things are indispensable for the orator, a good subject, and a strong conviction. If a man is deficient in either of these, he fails. He may have the grace of Chesterfield, or the silver voice of Bolingbroke, he will not keep hold of his audience. But where these two things are united, a man has the foundation of success. Then every advantage, natural and acquired, tells.

Nay, where there are great natural defects success may be attained. A bad voice, a faulty accent, wiry tones, ungainly action, will not paralyze the orator. He may force his way over these faults. Such cases many may remember in Parliament. Such examples we have had from the pulpit. Yet more—a man's thoughts may be feeble, and his words few, yet the grandeur of his theme and the earnestness of his thoughts will give him sway over his audience. The weakness of his mind or manner are made up by the dignity of the subject, and the intensity of his feelings. But when, on a good foundation, good materials are laid—when the speaker adds voice, manners, thoughts, words, to a great subject, of which his heart is full, the effect is incalculable. It is thus that we learn the true power of eloquence.

In reading, one man will read the Liturgy so as to send us to sleep; another will thrill a congregation with emotion. One man reads Shakspeare so that we have to run out of the room; another makes us tremble and weep.*

But if the difference caused, by the mere reading of other men's thoughts, is so great, how vastly is this increased, when we have to deliver our own.

Marriages among the Puritans.—Whether it was from jealousy, or ministerial rights, or hatred of Episcopal forms, or from considering the nuptial tie as a mere civil bond, or from any other cause, but the General Court early deprived clergymen of the power of solemnizing marriages, and bestowed it on magistrates. This legislation was in direct hostility to English usage. May 29, 1686, the General Court made a proclamation authorizing clergymen to solemnize marriages; but it was a long time before it became common to apply to them. If a man made a "motion of marriage" to his chosen one without first gaining the permission of her parents, he was fined severely. Before they could be legally married, they must be "cried" three times in some public place, each announcement being seven days apart. Weddings were occasions of exuberant jollity. Pent-up nature leaped forth with an hilarious spring, proportioned to the social duress in which it had been held. To show how much was thought of these red letter days in Medford, there were instances where provisions for them were made in wills. The entire day was devoted to one, and every form of youthful frolic and maturer joy came in turn. The house of the bride was open for all the invited guests of both parties, and rural games were all the fashion. The cake and wine, though abundant, did not prevent the offer of more substantial viands. A custom like this would be apt to run into extremes; and this became so apparent as to call forth from the ministers of Boston a "testimony against evil customs," in 1719. They called them "riotous irregularities."—*Brook's History of Medford.*

* I wish this were attended to by young men designing to enter the Church. [The author means the Ministry of the Church. We enter the Church at our Baptism.—Ed.] It is intolerable to find so many whose reading is bad. What would be said of them if they could not spell? Better that, than drawl or clip their words, so as to destroy them. What is the use of truth in such hands?

FOR PUBLIC PEACE AT HOME.

"Heavenly Father, who alone makest men to be of one mind in a house."—*Prayer Book.*

When Jesu walked the midnight waves,
That foamed and flashed in lightning glare,
Or darkened like devouring graves,
On sea and shipmen tossing there,—

Nature obeyed her present God,
And crouched beneath His calming eye,
As though she felt the feet which trod,
Belonged to Him who ruled the sky!

But storms arise, of deeper swell,
And tempests of a darker sway,
Which in our mortal bosom dwell,
By law nor reason lulled away.

Passion and pride, and lust and sin,
With stern emotions, fierce or wild,
All in mad discord mixed within,—
How often have they man defiled!

And who but He whose word and will
The storms of Nature's realm control,
Can say to spirits, "Peace! be still!"
And calm thee down, tempestuous soul?

Men wonder how the Ark contained,
In perfect concord, brute and bird,
Under a ruling spell restrained,
And not in war and wildness stirred.

And yet a miracle we find,
Of higher range and holier law,
When home is one harmonious mind,
By love becalmed and Christian awe.

All hateful tempests of the heart,
Which blacken there with turbid gloom,
Soothed by the Saviour, thence depart,
And smiles of peace their reign resume.

The soul is hushed beneath the balm,
Till heaven seems mirrored by its rest,
As moonlight, when the waves are calm,
Lies tranced upon the ocean's breast.

—*Montgomery's Sanctuary.*

The Pleasure of Reading.

It is very remarkable how reading acts upon the mind, and the mind upon reading. If the books habitually read, even by a strong-minded person, be trivial, imaginative, or merely amusing, the mind of the reader is certain to reflect those books, and he becomes himself of the same nature as that which he reads, and his strength dwindles away. But, if the mind be naturally trivial, it will be sure to search for trivial books, and so feed and encourage itself; while an imaginative mind will search for imaginative books; and a mind which shrinks from graver studies will ever be occupied on books of mere entertainment. Now, I desire to show you the danger in this, and how it comes to pass that, unless you are forced by others, or force yourself, into a higher style of reading than you are by nature inclined to, you are violating several of the principles already laid down.

Of course, I put immoral and infidel books out of the question. I speak of the general class of novels, romances, tales, and publications of jest and buffoonery. I would not exclude an amusing book merely because it was an amusing book; nor would I exclude a book of the imagination merely because it was a book of the imagination; for then I should exclude some of the greatest writers in the world, such as Shakspeare and Milton; neither could I exclude even novels altogether, for many are so constructed as to convey much historical information, such as the novels of Sir Walter Scott; but this I would say, that the pursuit of such reading, habitually indulged and as a mere pleasure, and to the exclusion of better reading, is wrong; and, if it *be* habitually indulged, of course it does and must exclude better reading. Look to the first principle. Such reading vitiates, enfeebles, and dissipates the mind. Dwelling too much on the imagination destroys the love of truth. The continual occupation of the mind by thoughts of wit, jesting, and badinage, renders it inaccurate, forced, and unreal. The reading continually of the tittle tattle and gossip of vulgar and unworthy characters, such as make the staple commodity of the "fashionable novel," gives the mind a feeble, weak, and sickly tone. There is a romantic and sentimental class of young ladies whom every one knows, and knows only to avoid, ever talking of absurd impossibilities, or imagining scenes of painted frivolity, without one spark of common sense or practical reason throughout their whole composition. These young ladies are the creations of the "fashionable novel." There is a race of young men who cannot look seriously into any one subject, however grave, but they must turn it into a jest; whose minds are so trifling that they seldom look higher than the fashionable cut of their tailor, or the right tie of their neckcloth; whose conversation never rises beyond the conventional terms of the drawing-room, or the slander of the club. These youths are the creations of "*Punch*," or "*The Man in the Moon*,"—useless lumber amid the great works of God,—childish, silly, frivolous, contemptible.

This is an age of imaginative books. Even the truths of our most holy faith, and the important lessons of religion; the history of the Church, as well as her main doctrines and principles, are now conveyed to the young through the medium of a novel or story-book. What is the result? You cannot be surprised that minds, learning religion, or forming their idea of a Church, upon foundations such as these, fall to the ground, and make a shipwreck of their faith. Minds that learn serious truths by fiction, are unable, when pursued by a difficulty, to distinguish what is real from what is false; they mix imagination with fact, and fact with imagination; they cease to be able to receive knowledge unless by the medium of a stimulus; when the stimulus is wanting, they stumble and learn no more; full of an undigested mass of information, they are unhealthy and unsound, and unable to use it, and have no real life; they spurt out what they know in the wrong place, or they forget it when it is wanted; they are confused and mystified; and, when the adversary comes, they either, from presumption, say too much, and are overwhelmed when they find themselves wrong; or, from ignorance, they say what is untrue, and look foolish when they find themselves corrected. Let me caution you, then, on the ground of the second and third principles, from trivial reading generally, but above all, let me caution you against *religious novels.*

Here I expect that you will turn round upon me and say: "If the whole of this class of books is to be excluded, what pleasure as to reading remains?" I do not hesitate to answer that, were it possible entirely to remove this class of books out of the sphere of promiscuous reading, the pleasure, the *real* pleasure of reading would be, to the general run of men, tenfold increased; nay, the pleasure of reading would then in reality begin. I would point out to you many sources of pleasure in this department, to any one of which or to all you might consistently, with our principles, dedicate your hours of relaxation, and never be rebuked on the frivolity of your occupation. I could speak of botany, mineralogy, conchology; I could speak of music and drawing, and also of engraving in its many varied departments; all of which would furnish pleasure as well in the reading which they supply, as in the practical occupation which must of necessity accompany them. Of course I need not remind you of the history of nations, of travels, and voyages of discovery, of memoirs and biographies of great men, of experimental philosophy, and of the various arts and manufactures which have made our country so great. All these are before you as exhaustless subjects of reading. Study itself, beginning as a study, ends in a pleasure; because study furnishes *real knowledge*, and there can be no greater or deeper pleasure than *real knowledge*. You will always behold the true student full of the pleasures which his life affords—those pleasures being derived from study. "What a heaven lives the scholar in," says Bishop Hall, in his meditations on the pleasures of study. "What a heaven lives the scholar in, that at once in one close room can daily converse with all the glorious martyrs and fathers!—that can single out at pleasure either sententious Tertullian, or grave Cyprian, or resolute Jerome, or flowing Chrysostom, or divine Ambrose, or devout Bernard, or who alone is all these, heavenly Augustine; and talk with them, and hear their wise counsels, verdicts, and resolutions. Let the world contemn us; while we have these delights we cannot envy them; we cannot wish ourselves other than we are. Study itself is our life, from which we would not be barred for a world. How much sweeter then is the fruit of study—the conscience of knowledge, in comparison whereof, the soul that hath once tasted it easily contemns all human comfort. Go now, ye worldlings, and insult over our paleness, our neediness, our neglect. Ye could not be so jocund, if ye were not so ignorant. If ye did not want knowledge, ye would not overlook him that hath it. For me, I am so far from emulating you, that I profess I would as lief be a brute beast as an ignorant rich man."—*Bennett's "Letters to My Children."*

Standing and Kneeling the Proper Postures at Church.

I have already spoken of sitting in God's House as being a condescension to human infirmity; so in the presence of the Queen the recognized posture is that of standing, although in case of age and infirmity a subject is sometimes requested to sit; and it is hardly necessary to say that the rules of the Church Service are insisted upon with this understanding, that compliance with them is not rendered inconvenient by the state of the bodily health of the worshipper,—a matter this, in which each person must judge, as between God and his conscience, what is right and fitting. But before leaving the subject I will notice, as confirming the view that standing and kneeling are the recognized postures, and sitting only a permissive regulation, this curious fact, that there is throughout the service no positive direction to sit. Look for instance at the rubric which orders the reading of the Lessons; it runs thus, "Then shall be read distinctly with an audible voice the First Lesson, ... he that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung, in English, the hymn called *Te Deum Laudamus*, daily throughout the year." Here there is no direction concerning posture; but we are in the habit of sitting during the Lesson, and then rising for the *Te Deum Laudamus*,—a habit this however permitted, but not enjoined. So again the rubric which directs the sermon, leaves the people standing after the rehearsal of the Nicene Creed, and simply orders "Then shall follow the sermon, &c.," without particularizing a change of posture; it is no doubt very desirable that during the sermon, which may possibly last half an hour or more, the congregation should sit: it is the posture most fitted for edification, but still no mention of it is made, and it must therefore even in this case be regarded as permitted and not enjoined. I have no wish to deprive the members of the Church of the opportunities of sitting, which custom has granted to them during the reading of the Lessons and of the Epistle, and during the preaching of the sermon, but I think it is well worthy of the consideration of the sitting worshippers, those who make sitting not the exception but the rule, not a condescension to infirmity but the prevailing posture in God's House, that this their favourite habit of sitting during divine service is nowhere even recognized by the rules for public worship given in the Church's own book.

The fact is, that posture during divine service is just one of those things which each branch of Christ's Holy Catholic Church has a right to regulate for itself, and when any particular Church has made its own rules according to the best judgment it is capable of exercising, then each member of that Church should conform, and should not allow either indolence or prejudice to interfere with conformity. It may however be worth while to remark, that the present regulations of the Church of England are not altogether in conformity with the usual rules of the early Churches. We read in the works of a writer, who took great pains to examine and describe the practices of the Christian Church in the early times, "Of posture we find four kinds generally practised and allowed, namely, standing, kneeling, bowing, and prostration. For sitting, which some add as a fifth sort, was never allowed by the ancients as an ordinary posture of devotion. Standing was the general observation of the whole Church on the Lord's Day, and the fifty days between Easter and Pentecost, in memory of our Saviour's resurrection. This custom may be traced as high as Irenæus, who derives it from Apostolical authority."* And if the reader likes to consult the place referred to at the foot of the page, he may find much more information on the same point; but the general result is, that in early times standing during divine service seems to have been the general rule on the Lord's Day, and kneeling on the other days of the week.

Before I leave this subject I will give the reader the benefit of Hooker's remarks upon the changes of attitude and gesture practised in the English Church. "When we make profession of our faith," says Hooker, "we stand; when we acknowledge our sins, or seek unto God for favour, we fall down: because the gesture of constancy becometh us best in the one, in the other the behaviour of humility. Some parts of our liturgy consist in the reading of the Word of God, and the proclaiming of His law, that the people may thereby learn what their duties are towards Him; some consist in words of praise and thanksgiving, whereby we acknowledge unto God what His blessings are towards us; some are such as albeit they serve to singular good purpose even when there is no Communion administered, nevertheless, being devised at the first for that purpose, are at the Table of the Lord for that cause also commonly read; some are uttered as from the people, some as with them unto God, some as from God unto them, all as before His sight whom we fear, and whose presence to offend with any the least unseemliness we would be surely as loth as they who most reprehend or deride what we do. Now because the Gospels which are weekly read do all historically declare something which our Lord Jesus Christ Himself either spake, did, or suffered, in His own person, it hath been the custom of Christian men then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow; which harmless ceremonies, as there is no man constrained to use, so we know no reason wherefore any man should yet imagine it an insufferable evil. It showeth a reverent regard to the Son of God above other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable. As for any erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of His equality with Them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give Him superiority above Them is least to be feared."†—*The Rev. Harvey Goodwin's Guide to the Parish Church.*

Discovery of yet two more Asteroids.—We received this morning (says the *Boston Traveller* of the 26th ult.) intelligence of the discovery of two Asteroids, or small planets, between Mars and Jupiter, on the same day, October 5th—one by Luther, at Bilk, in Prussia, situated at 9 P. M. of that day in R. A. 2 deg. 25 min., and north declination 52 min.; and the other by Goldsmidt, of Paris, whose R. A. at 8 P. M. was 345 deg. 20 min., and south declination 7 deg. 48 min. Both planets were also again observed on the 7th at Altona or Paris, and their retrograde motion on the two days was found to be about 1? and 15 minutes daily. The number of the discovered asteroids has of late years rapidly increased. These two last are the 36th and 37th.

Treatment for Drowning Persons.—A physician recommends the following medical treatment of persons apparently drowned: Convey the body to the nearest house, or other suitable place, with head raised; strip and rub it dry, and wrap it in warm blankets, inflate the lungs (in imitation of breathing) by blowing forcibly and steadily into the mouth, while with thumb and finger you close the nostrils, and at the same time press in the chest. Again blow, and again press, and keep on doing so, with friction and warmth, as long as there is any chance of success.

* Bingham's *Antiquities*, Bk. xiii. § 8.
† *E. P.* Bk. v. Chap. xxx. The objection obviated in the concluding sentence was one of the Puritan objections of Hooker's time, and perhaps not likely to be pressed in our own.

On Religious "Cant."

With some persons, the word "cant" and "earnest religion" are almost synonymous terms. In that sense of the word I need scarcely say, that every true servant of God will rejoice to find that he is regarded as worthy of reproach on account of it, just as Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." But there is another, and a very generally received sense, in which the word "Cant" must be obnoxious to all right-minded intelligent persons. And we would define "Cant" in this, its obnoxious and more usual sense, to be "the formal and habitual expression in conventional language, of ideas which, however true in themselves, are not, at the time of their utterance, clearly and vividly impressed upon the minds and hearts of the speakers.

Religious cant has elsewhere been happily defined as "the technicality of the religious world;" and this phrase exactly expresses the idea which I imagine to be generally conveyed by the term. We all know how differently we are affected by the technical terms of any profession, according as they are used by the really initated or instructed professor, or by a mere would be connoisseur. The painter who, carried away by artistic enthusiasm, descants in rapturous strains on warm and cold tints, on tone and colouring, on light and shade, &c., produces a very different effect upon his auditory from the pretender who, affecting an enthusiasm he does not feel, pours forth a long catalogue of unmeaning or misapplied terms, which present no definite ideas either to himself or to his hearers. In the former case the enthusiast will scatter some sparks of his own enthusiasm, even among those who, while they in some measure appreciate his depth of feeling, are unable fully to comprehend the source whence it springs; whilst those amongst the auditors to whom the painter's art is no longer a mystery, who have trained eyes to see, and kindred hearts to feel the beauties he describes, will find themselves drawn to him by an invincible sympathy, and will silently thank him for his eloquent utterance of ideas which find an echo in their own hearts. And this is equally true of all technical language. It pleases only when it is the natural utterance of well defined ideas; and it always pleases most when addressed to those who can understand its import. It never fails to disgust when it is the affected pedantry of an ignorant mind, or the assumed enthusiasm of a cold heart. But if this be true of the technical language of the arts and sciences, how much more true is it of the conventional language of the "religious world!" If we are taking a right view of our subject, "Religious Cant," in its repulsive sense, is either the conscious hypocrisy of the Pharisee, or the unconscious hypocrisy of the thoughtless echoer of the language of a party. In either case it offends by a want of sincerity in him who uses it, and is but the base counterfeit of a genuine and valuable coin.—Is it asked, "Why do we naturally revolt from certain accredited religious technicalities? Is it that the ideas themselves are distasteful to us, or that the words in which they were expressed are imperfect vehicles of the thoughts they clothe?" I answer, in many cases, neither of these suppositions naturally accounts for our instinctive horror of cant. For the very same expressions when met with elsewhere, or uttered by other lips, have often awakened within us the purest pleasure. Yea, the selfsame words and phrases which fall so ungracefully and repulsively from the mouth of the canter, may be the consecrated vehicles of the most important and soul-cheering truths. Then, why should those whose hearts leap with joy as they read the glad tidings of the Gospel in the pages of Holy Writ, or listen to it in the eloquent sermons of an earnest servant of God, at other times so coldly shrink from the mention of the same joyful truths? It appears to me that there are but two solutions of this problem. It may be that the heart of the hearer is for the time closed to the perception of the truths themselves;—but more generally, it is offended by the hypocrisy of those who take God's words in their mouth as the watchwords of a party with whom they would fain be identified, though the truths for which that party is contending have never been vividly impressed upon their own hearts and lives. To such hypocrites God Himself addresses the rebuke, "Why dost thou preach my laws and takest my covenant in thy mouth; whereas thou hatest to be reformed, and hast cast my words behind thee." And God and man alike condemn such an unholy use of holy things. Such a prostitution of consecrated language is but a perpetual taking in vain of His words who has declared, that "He has magnified His name and His word above all things."—*Christian Observer.*

Wesley's Attachment to the Church.

Nothing ever falls from him, even in his familiar letters, which betrays a feeling of hostility to the Church. He was abused by the clergy; often misunderstood by the bishops; but his tone is always respectful and kind. If he points out faults, they are those of individuals; no attack against the clergy or the Episcopate falls from him; on the contrary, when one of his disciples, Mr. Asbury, took in America the name of bishop, he writes:—"How can you—how dare you suffer yourself to be called a bishop. I shudder—I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, with my consent, call me a bishop." In one of his letters he says:—"You cannot be too zealous for the poor Church of England. I commend sister Percival for having her child baptized there, and for returning her public thanks. By all means go to church as often as you can, and exhort all Methodists so to do. They that are enemies of the Church, are enemies to me. They that leave the Church, leave us." So far from undervaluing the Church's ordinances, he holds them to be the best aids to practical piety. "I myself," he says, in one of the outpourings of his familiar confidence, "find more life in the Church prayers than in any formal extemporary prayers of Dissenters. Nay, I find more profit in sermons on either good tempers or good works, than in what are called Gospel sermons. That term has now become a mere cant word: I wish none of our society would use it. It has no determinate meaning." To those who assailed the Church prayers, he says:—"The prayers of the Church are not chaff; they are substantial food for any who are alive to God. The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, in almost all the sermons we hear there, we hear many good and important truths. I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. . . . I declare, once more, that I live and die a member of the Church of England; and that none, who regard my judgment or advice, will ever separate from it."—*Short Sketches of some Notable Lives, by J. C. Colquhoun.*

The Influence of Women.—It is better for you to pass an evening once or twice a week in a lady's drawing-room, even though the conversation is rather slow, and you know the girl's songs by heart, than in a club, tavern, or the pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes and revolt against what is pure. Your club swaggerers, who are sucking the butts of billiard cues all night, call female society insipid. Poetry is insipid to a yokel; beauty has no charms for a blind man; music does not please a poor beast who does not know one tune from another; and as a true epicure is hardly ever tired of water sanchy, and brown bread and butter, I protest I can sit for a whole night talking to a well-regulated, kindly woman, about her girl coming out, or her boy at Eton, and like the evening's entertainment. One of the great benefits a man may derive from a woman's society is, that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it.

Our education makes of us the most eminently selfish men in the world. We fight for ourselves, we push for ourselves, we yawn for ourselves, we light our pipes and say we won't go out, we prefer ourselves and our ease, and the greatest good that comes to a man from a woman's society is, that he has to think of somebody besides himself—somebody to whom he is bound to be constantly attentive and respectful.—*Thackeray.*

Ceremony is necessary as the defence of manners.

THE CHURCHMAN.

NEW YORK, NOVEMBER 8, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"A Long Island Missionary" must excuse us; but we really do not like the *money* tone of his letter, and we do not think it would answer the purpose he intends. All idea of bargain and sale should be kept out of such questions.

Several communications must again stand over for want of room.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week. Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The communication signed "S.," and headed "City Missions," which will be found elsewhere, certainly claims the serious attention of Churchmen, if they have any earnest, anxious wish that the great mission of their Church should be performed with integrity and effectiveness, and that the vitality of her divine principles should be thereby made manifest to the world. Our correspondent has given us his name; and his character, which we happen to know, is such as to place him far above all suspicion of overstating in the slightest degree the circumstances he relates. He has given us also the names of the persons and places referred to: so that there is no fiction whatever about the case—it is one of melancholy reality; and we put it to the conscience of any sincere Churchman who may read it—Ought such things to be? That it justifies us in the course we are pursuing, in seeking to interest our Church more deeply and more anxiously in the state of our city parishes, however satisfactory to ourselves, is the least good which such exposures do; though it is one we are far from disregarding, if only that is calculated to secure us the confidence of right-minded and righteously-affected persons. No honest Churchman, whether of the clergy or the laity—no sincere Christian, of any denomination, can gainsay or resist such facts as these. And, O, is it not an awful thing, that in a Christian community, and within the precincts of Christian churches, any one should be left on a bed of suffering to exclaim, "No man careth for my soul!" Can one be silent—would one not be culpable to be silent—under a knowledge of such a state of things? And yet, see how we have been denounced—even, it would seem, from the pulpit—for having the honesty and fearlessness to expose a single case of those parochial negligences and indifferences under which such spiritual destitution as that which our correspondent instances must of necessity go unheeded! Fain would we, in every case,

"Spare the person, while we brand the fault."

We did so, to the utmost of our power, in the case we allude to. Yet see how we were held up to popular opprobrium as making "unmerited attacks," as indulging in "gross personalities," and as deserving, therefore, not the thanks, or even the forbearance, of Churchmen, but only their scorn and their anger! All this, however, we had made up our minds to encounter and to endure. We have no pleasure, be assured, in doing anything to incur the disfavour of any class of Churchmen. But there are duties incumbent upon us, in our present position, from the faithful discharge of which we shall not shrink. And if we are under the necessity, therein, of saying what may be distasteful to any portion of either the clergy or the laity, may we not confidently appeal to such revelations as those of our correspondent S., to justify us in asking, "Is there not a cause?"

—Our Philadelphia correspondent, it will be seen, reports some, perhaps, upon the whole encouraging efforts to "stir up Church matters a little" there,—not, we believe, before they were needed. And if we wanted to state our ground for this belief, we need do no more than refer to the society which was the subject of the first effort he describes, the "Society for the Advancement of Christianity in Pennsylvania," of which, though called "venerable," from its having existed half a century, he is constrained to declare, that "with its years it has not gained a corresponding strength and efficiency." We are not sure that such societies are the legitimate means by which to work in the Church, either for the advancement of Christianity generally, or for any special object. They are apt to be made to supersede the Church's own way of doing her own work, and they have the effect also, sometimes, of inducing a relaxation of Church duty, or, at any rate, of furnishing an excuse for a further development of such duty in the regular order of its appointment. The Daily Service, for instance, in cities especially, is a means of advancing Christianity, when accompanied by diligent pastoral visitations—by goings out, as it were, into the highways and hedges, and compelling the people to come in, that God's House may be filled—which cannot fail to be effectual; while it is undoubtedly the course of duty which the Church herself prescribes and enjoins. And yet this is not only taken no heed of by such societies, but their operations are often made to stand in the place of such a course of ministerial duty. The Service of the Altar, too, is not regarded as it ought to be. The Offertory is not had recourse to as the Gospel enjoins it. There are not, in short, the opportunities there should be, and there might be, of the people bringing their gifts to the Altar, there to be sanctified and made recuperative in the work of the Church. The funds for such purposes as those of this Society should all be obtained in that way; and under the influence of that right spirit of sacrifice which it is so possible to evoke thereby, they might soon, we have no doubt, be augmented twenty, ay, fifty fold in such a diocese as that of Pennsylvania.

The "Bishop White Prayer Book Society" is less objectionable in its character and organization, and its specific object is one which in the present circumstances of the Church may probably be best done by such an instrumentality. But even its funds might be more properly replenished through the people's gifts at the Altar, as the divinely appointed way of our casting in unto the Treasury of God, out of which all the necessities of the Church ought by right to be provided for.

The reflections of our correspondent upon the practice of holding the meetings of these societies in churches—nay, worse still, in the very chancels of churches—deserve the serious consideration of our Church authorities. We may depend upon it, that there will never be any general reality in the sacred work of the Church—certainly not, as a rule, in her devotions—while the common mind continues to be familiarized with such desecrations of holy places. "The chancel of a church is not the place from which to utter smart speeches or laughter-exciting comparisons." So, with a true Churchman's feeling, remarks our right-minded correspondent. And certainly it is a melancholy piece of disparagement to be constrained, as he is, to declare that the little more life there was in the one meeting than the other, was only obtained "at the expense of the reverence due to the seat of Him who dwelleth in the highest." These things, assuredly, ought not to be. They are blots upon our Church's escutcheon. They are far worse, indeed, because far more practical evils. They are hindrances to religious devotion—they are obstacles to holy earnestness—they are impairers of divine truth. God has expressly and solemnly declared, "Reverence My Sanctuary!" But what reverence can there ever be—what, indeed, but irreverence of the most unseemly kind for the House of God and the sacred precincts of His Holy Altar, in "happy hits," "good-humoured raillery," "pleasant and well-told anecdotes," "a good laugh," and "a round of applause!" Our correspondent winds up his report by saying, "Such meetings ought not, in our estimation, to be held in churches, unless they are intended to be conducted with all the gravity and decorum becoming the awful presence which is ever especially within them." We would go further than this, if only upon the principle of *Principiis obsta*. We would not expose either speakers or hearers to any such temptations as those into which they may fall on such occasions. We would keep such meetings away from our churches altogether. They are much too "holy ground" for any such purpose.

—Our respected friend and fellow-labourer in the cause of the Church, C. F. C., has, in a note we publish in another page, explained at considerable length one of the points of his former article on "Protestant Catholicity" that we took exception to; but his character of mediæval times was not the only misconstruction on which we remarked. The amended view now taken of that age is still far too prejudiced in its representations, and in its tone, to commend itself altogether to our concurrence. It shows a yielding to those ultra-Protestant and puritanical influences which, in this as in so many other respects, obscure the truth of history as well as pervert the integrity of principle. Much there doubtless was in the Middle Ages which to us seems dark; as there will be much in this age that will seem so to our posterity a few centuries hence. But in both cases, to judge correctly and fairly, all the circumstances of the times reviewed must ever be taken into account. And it will be as unjust of the philosophers and writers of the year of Grace 2000—to advance no further—to estimate either the intellectual or the religious character of our country in this present century by the prevalence of Mormonism, or the Free Love system, or the like, as it is of any one now to represent mediæval times as all dark from such instances as our friend has referred to. With respect to the other two points on which we felt constrained to take exceptions—those of the Church and the Priesthood, as involving marked distinctions *in order* in the Church—we suppose that our statement is too correct to be impugned. For there is no attempt to answer our arguments. The assertion, "Our orders are for the sake of order," is only the reiteration of a fallacy. The Priesthood is an order *not* "for the sake of order," but for the discharge of peculiar and holy functions, which none but the Priesthood are capable of performing. Can this be denied? We think not; and therefore all our friend's statement falls to pieces.

THE ELECTIONS.

Although the *Churchman* is not a political but an ecclesiastical journal, we are not, we trust, precluded from the enjoyment of that right which our fellow-citizens have this week been so absorbed in the exercise of, the right, namely, of expressing ourselves upon the political subjects of the day. The Elections have their social as well as their political advantages. In a social point of view, they lessen the evils of inequality. They put us all, for the time being, upon a certain level, and as they call forth from us something that we have to give, the favour of the humblest among us is sought with a consciousness of obligation which is calculated to generate habits of condescension and respect from those who are otherwise apt to hold themselves as immeasurably our superiors; while in a political point of view, again, they furnish that satisfaction which the people in free governments derive from the knowledge and discussion of federal policies and public measures. It used to be thought that they thus reached the end and aim of all popular amusements, by exciting just enough of interest to afford the moderate engagement of the common mind, without rising to any painful degree of public anxiety, or seriously discomposing the necessary business of life. And all this would be well enough, if it were only realized in its simplicity. But combinations arise which make the whole system a totally different thing in practice from what it may be in theory. There are wheels within wheels in all such pieces of complicated machinery as are now set in motion on such occasions. Public duty is not always preferred to private interest—or political principle to personal aggrandizement—by the constituent any more than by the representative. We wish it were! But as much is lost to the common weal by the want of unanimity in the one body, so is there peril and danger generated by divisions and combinations in the other. Our Constitution, as a monument of human wisdom and foresight, ought to have a self-preserving power to withstand the shocks to which thus it is so apt to be exposed. Doubtless they are its truest friends who are the most unremitting in their exertions to preserve it from corruption, and to guard it from abuse. But the degeneracy of the times, it is to be feared, does not favour such considerations. There may be more public spirit than there used to be, but there is less public virtue—at least in the aggregate. The description which an English humourist has given of things, as in unreformed times they used to be, across the water—and may be yet, perhaps, with all their reformations—needs but the slightest parody in the world to apply pretty forcibly to ourselves. "The day of election," he says, "is a madman's holiday: it is the golden-day of liberty, which every voter on that day takes to market, and is his own salesman; for man at that time being considered as a mere machine, is acted upon as machines are; and to make his wheels move properly, he is properly greased in the fist. Every freeman enjoys his portion of this annual insanity; he'll eat and drink with everybody without paying for it, because he is bold and free; then he'll knock down everybody who won't say as he says, to prove his abhorrence of arbitrary power, and preserve the liberty of Young America for ever, huzza!"*

But, to be serious,—for the issues of it all are grave ones, however rampant the means of producing them may be,—to be serious, we say, there is something behind the veil which popular excitement so generally throws around these proceedings, which may well make the Christian patriot often lose heart, if it do not make the shrewd politician sometimes stand aghast. Here, in this country, we know, there is much to boast of in the opportunities which all classes of the people can enjoy for the acquisition of that intelligence without which democratic institutions like ours would soon destroy themselves, and prove to us how easily chaos could come again. But when one looks below the surface—when one peeps behind the curtain—is there not a great deal to be seen, the naked depravity of which is neither prepossessing nor reassuring? Human nature is still much the same, be the head never so full of the popular "knowledge" of the day. Such attainments, captivating and imposing though they be, do little or nothing, after all, for the heart; and it is there the root of the evil lies. Blinded, whether by self-interest or self-love, men are proud of their nature when it is tricked out in all the plausible attractions of what the world calls "intelligence." It was the saying of Lord Bacon, that "reading maketh a full man; conference, a ready man; and writing, an exact man." But all these put together—and ten thousand times as many such expedients—will fail to make a good man; for, however they may operate in the head, they reach not the heart, which still remains "deceitful above all things, and desperately wicked." And there are those, we are sure, who, this very week, have been careful and troubled about the result of our elections, who could furnish us with some forcible practical illustrations of this great truth, could they only be prevailed upon to reveal the hidden things they have been privy to. The blessings of education might be made to remedy all such evils—but then they must be really its blessings. "It is an easy work," remarks a sagacious moralist, "to govern wise men, but to govern fools, or madmen, a continual slavery. It is from blind zeal and stupidity, cleaving to superstition; it is from the ignorance, rashness, and rage attending faction, that so many mad and so many sanguinary evils have destroyed men, dissolved the best governments, and thinned the greatest nations. As a people well instructed will certainly esteem the blessings they enjoy, and study public peace for their own sake, there is a great merit in instructing the people and cultivating their understanding. They are certainly less credulous in proportion as they are more knowing, and consequently less liable to be the dupes of demagogues and the property of ambition. They are not then to be surprised with false cries, nor animated with imaginary danger. And whenever the understanding is well principled and informed, the passions will be tame, and the heart well disposed. They, therefore, who communicate true knowledge to their species are true friends to the world, benefactors to society, and deserve all encouragement from those who preside over society, with the applause and good wishes of all good and honest men."* There is much truth, and much satisfaction in all this. But it presupposes, let us remember, an element in the instruction and the knowledge which are to produce such social and political blessings, which the popular instruction and knowledge of the age by no means appropriates or recognizes. Religion, let it never be forgotten, is the basis of civil society. And its truths are the noblest of all truths, and its principles the highest standards of all intelligence. There can, indeed, be nothing that deserves the name of *truth*, or that can be depended upon as *intelligence*, into the composition of which religion does not enter. Even hypocrisy, we know, pays it homage, and tacitly acknowledges it to be an ornament to human nature, and a benefactor to society.

Yet where was religion—where religious influences, amid the excitements of this week! Has there been beheld one vestige of it in any direction around us, in all that has been going on, fraught though it was with so much that concerns the welfare of the commonwealth, and the interests of society!

If one thing more than another could be desirable at so critical a conjuncture of our country's progress as the present, it would be union, it would be unanimity. Union is strength; and there is a power in unanimity which no hostile influence can resist. But He who alone can make men of one mind in a state, no less than in a house—He, it is to be feared, has not been in all their thoughts who have engaged most earnestly in the excitement of the elections, and therefore His Spirit which only could guide them into the right issue has not been sought for, or perhaps even dreamt of. "I have put My Spirit upon him." This was the secret of all the great achievements of old, when masses were to be moved as one man—and when the hearts of a whole people were to be touched by one influence. And so must it still be, if we are to stand forth in all the power of a mighty nation. Our country's annals record what was once done in our own national cause, by seeking His counsel and direction "who alone can order the unruly wills and affections of sinful men." When the Constitution of this Great Republic was the subject of diverse judgments and conflicting opinions, and its adoption in all its integrity was a question of uncertainty—when the fate of the Republic, thereby, might be said to be quivering in the balance—Benjamin Franklin, we believe it was, suggested that they should have recourse to prayer, and the result was that a degree of unanimity was attained, which we have to thank God for to this day, as will those who come after us, no doubt, to the latest posterity.

The fact is, even our politics must be Christian politics, or they will tend to corruption. Christianity must become our universal system: Christianity, through which we obtain the Holy Spirit, without which all we do is vanity and vexation of spirit, where there can be no unity, no unanimity. Its precepts must direct, its influence must control, its motives must actuate us in all our public acts, no less than in our private proceedings. It is the only religious system that is adapted to the improved condition of humanity, for it contains the only principle that can preserve us in safety under the material and marvellous progress that is hastening us onward to a destiny we know not of. And sure we are, that the word which has declared it will never fail one jot or tittle of that which is promised to us in the blessings of that Christianity which we honestly and earnestly embrace, and in the privileges of the Church through which they are appointed to flow—the word, namely, which conveys to us the assurance from Heaven, that "happy are the people that are in such a case, yea, blessed are the people who have the Lord for their God."

* Stevens

* Colton.

CARING FOR THE POOR.

It is the Church's Divine Head whose blessed words express at once the character and the commission of His Church—"The poor have the Gospel preached to them." It was one of those evidences of the Messiah's kingdom on earth, which He sent to John by two of the Baptist's own disciples, who had gone to inquire of Christ, "Art thou he that should come, or do we look for another?" Several of His miraculous acts he enumerated in the communication sent in reply, but its winding-up, its consolidation, as it were, consisted of the words we have just quoted—"The poor have the Gospel preached to them."

Nor did this preaching of the Gospel to the poor mean their instruction only in the good tidings He came to impart, but the ministering to them, in their necessities, temporal and spiritual, in practical illustration of the principles of the Gospel. They were the objects of Christ's special and anxious regard. Poor Himself, He had a warm fellow-feeling for the children of poverty. His hopes, too, were deeply centered in them. He came first to them, and by them He was most kindly received—for they soon saw how really and how divinely He was their benefactor. He "went about doing good," chiefly among the poor. And it was they he commended, first and most of all, to the regard of His disciples. "When thou makest a feast," was one of His merciful injunctions, "call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just." And when the King was to say unto them on His right hand, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me;" and they answered, "Lord, when saw we Thee an hungered, and fed Thee; or thirsty, and gave Thee drink; when saw we Thee a stranger, and took Thee in; or naked, and clothed Thee?" the answer was, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And so it is still. They are Christ's own—"the poor and they that have none to help them;" and they are therefore to be the first objects of care and charity in His Church. They are those who, though last in this world, may be first in the next. For the Apostle emphatically declares, "Hearken, my beloved brethren, Hath not God chosen the poor of this world heirs of the kingdom which He hath promised to them that love Him?" Regard for the poor, then, is an essential characteristic of a true Church of Christ. "The poor ye have always with you," was His own memorable declaration; and it extends to all time, and the obligations it implies can never cease.

In the Church, therefore, the poor have the foremost place, whether as objects of divine love, or incitements to Christian charity. "The Church," it has been well observed, "establishes a new relation between ourselves and our fellow creatures, which reconciles all the various duties of society with the one duty to Almighty God. It describes all its members as forming one Body, as being animated with one Spirit; as being actually incorporated in the Body of our Lord; so that we are henceforth to see Him in every true member of the Church around us."* Yes—see him as a brother in Christ—as a member of the sacred Household with ourselves—nay, as incorporated with us in His own Body, be he never so poor, so lowly, or so destitute. It is the peculiar privilege of Christianity—the test of its truth, the assurance of its reality. "Men who know nothing of Christianity, and care nothing for the Church," says the same Christian philosopher and moralist already quoted, "are very willing to transfer to human nature in general the language of love and charity, applied by the Gospel to those only who are within its pale. But our relations to the two classes of human beings are very different. Profound respect, perfect sympathy, entire renunciation of self, a perfect feeling of brotherhood, and community of interests, are our duty to members of the Church. But the Church, as the Body of Christ, is the one object upon earth to engross our thoughts and affections; as the love of God is the one commandment from which all others radiate." There is no distinction, then, in all this, between rich and poor—or, if there be any preference, it must be in favour of the poor. And it is a fearful and a fatal denunciation to incur, we may depend upon it, whether as individuals or as a Church—"*Ye have despised the poor!*"

Now, we have every one of us an individual responsibility in this; and to every Christian man's conscience it must be left to be dealt with as in the sight of God. But at present we would treat of it as a great duty of the Church. Is our own Church discharging diligently and faithfully that sacred duty? Look at our city churches, with their pent-up pews and their exclusiveness: where are the poor? Surely not there! Then where, O where, have they the Gospel preached unto them? Where are our Church schools for the poor? We do not mean the Sunday schools, with their two-hours-a-week system of too generally but mere child's play—or often worse than this. We mean the schools where day by day the poor children of the masses, whose ignorance and vice at present are in so fearful an ascendancy, may be gathered in, and cared for, and instructed in the knowledge of God and of His Church, and be trained in the way in which they should go, so that when they are old they may not depart from it, but do their duty in that state of life unto which it shall please God to call them. We pressed this question once upon a city clergyman of our Church, whose answer was this—"Why the fact is, that we have no poor!" And, in his case, and the case of some others, may it not be feared, it is quite true. Within their sphere of action—and it is one both high and dry—the Church *has* no poor! Our too prevalent system, indeed, repels the poor. Our rented pews, and vestrial petrifactions, and fashionable conventionalities, are all out of character with any real practical regard for the poor. There is nothing to be gained by it, but everything to lose—as worldly, calculating, and popularly "respectable" men count gain and loss. And so the whole ecclesiastical system becomes infected with this disregard for, this despising of the poor—those towards whom a Christian minister's heart ought to yearn more kindly and more solicitously than towards all the rest besides.

What a sad, what a melancholy, yet what a forcible illustration of this did not the little incident furnish, which one of our correspondents related last week, when he called upon a poor sick man's pastor and asked him to visit the poverty-stricken sufferer. He did visit him, of course—thus dragged, as it were, to the duty, he could not help it. But his remark, that "those poor people frequently called for a clergyman, because they hoped to obtain pecuniary aid," and that "many of them looked upon the Holy Communion as a sort of *viaticum*," evinced the uncongenial spirit in which the duty was done, and perfectly accounted for his thinking that to call "once or twice during a period of upwards of two years," was all that the poor man was entitled to!

But let us briefly examine the two excuses, which are such, it may be feared, as are apt to induce pastoral indifference and neglect in too many instances. The poor call for a clergyman, "because they hope to obtain pecuniary aid!" And why not? Surely such a hope is a perfectly legitimate, a most Christian hope. The poor man's very faith is involved in the formation of such a hope; and it must be exercised in the confidence of its realization. How could he believe in the Christian Church, as Christ's Body, of which he as well as they who have this world's good are members, and that therefore his necessities must be cared for under the perfect feeling of brotherhood which it professes to present—how, we say, could poor people think all this was anything but a mockery if they did not hope "to obtain pecuniary aid" in their distress from those ministers of the Church who are set over them in the Lord? Do not they declare to their congregations, as they read it in God's Holy Word, "whoso seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" Do not they declare, on the same divine authority, "He that hath pity on the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again?" Do not they, last of all, give the solemn assurance, "Blessed is the man that provideth for the sick and needy, the Lord will deliver him in the time of trouble?" And are not the alms of the congregation asked, and obtained, for these very purposes, and offered up on God's Holy Altar, who is besought to accept them for the relief of Christ's poor, who are to be ministered unto, as they have need, by him who, as a minister of Christ, is appointed to relieve them, and who himself is entitled to succour and support from the same source?

Then, as to the objection of the poor "looking upon the Holy Communion as a sort of *viaticum*"—in what other light are they to look upon it? *Viaticum* is, literally, the provision made for a journey. "Hence, in the ancient Church," we read, "both Baptism and the Eucharist were called *Viatica*, because they were equally esteemed men's necessary provision and proper armour, both to sustain and conduct them safe on their way in their passage through this world to eternal life."* And so undoubtedly it is. Our Church calls the Holy Communion "the most comfortable Sacrament of the Body and Blood of Christ," and we are taught, even in our Catechism, that it is one of the two Sacraments "necessary to salvation." In the Rubric to the Communion of the Sick are these words:—"Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the minister shall diligently, from time to time, (but especially in the time of pestilence, or other infectious sickness,) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the minister," &c. Surely, then, if the poor, in their extremity, "look upon the Holy Communion as a sort of viaticum," they have warrant for it in the Prayer Book; and they therefore ought to be taught its meaning truly by their pastors, rather than have it withheld from them on any such excuse as that advanced in the case in question.

But our whole system, as respects the poor, is practically at fault. The Church is not sufficiently alive to the claims of the poor, who, so far from being left to have trouble and difficulty in obtaining either temporal or spiritual aid at the hands of her ministers, ought rather to be continually sought for, in order that they may be ministered unto. It belongs, of right, to the office of a deacon in the Church, "to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others." Every one of our city parishes should have all this in operation, if the Church's mission is to be faithfully and effectually performed; nor would there, we are persuaded, be any lack of means to sustain it, did they whose active work it is make it the great business of their daily lives—the constant and blessed occupation of *every day*,—and their hearts in it all as that which their Lord and Master has given them to do, in that emphatic and expressive mandate so solemnly delivered shortly before His ascension—"Feed My lambs—feed My sheep!" Not that it is for a moment to be supposed, that Christ will save them simply *because they are poor*, or that the Holy Sacrament of His Body and Blood will avail them merely on that account. No—they must be taught to know better than that; and they will be so taught where the duties of the pastoral office are discharged aright. But it is because they are Christ's poor that they must have the first and warmest sympathies of the minister of Christ, who will fail in his trust if he do not enforce upon His whole flock the Apostolic injunction: "To do good and to distribute forget not, for with such sacrifices God is well pleased."

* Sewell.

* Hook.

INFLUENCES OF THE PRESS.

Our contemporary of the *Episcopal Recorder* has qualified himself, by his justice and generosity as one at variance with us upon points of Church principle and polity, to stand forward and pronounce upon our position under the miserable assaults to which we have been subjected from the High and Dry portion of the Church Press. We have been "held at bay," he says, "by a corps of assailants, who embrace, with scarcely any exceptions, the entire body of our brethren of the Anglo-Catholic press." This is perfectly true. And why was this? Simply because we were of the laity, while they were of the clergy, and because we spoke out with a degree of plainness, yet of truth, which did not suit either their prejudices or their interests.

One of the subjects on which we have thus expressed ourselves, was that of clerical editors—of men solemnly ordained to the ministry of Christ, pursuing quite another calling, and, in the majority of instances, neglecting thereby the pastoral duties that they had pledged themselves to diligently and faithfully perform, in the sight of God. Our contemporary declares *in words* his partial dissent from the views we have put forth on this subject, yet *in principle* he supports them; for he frankly admits, that when in the course of a clergyman's duty—as must always be the case when that duty is duly performed—"such occupations interfere with his parochial labours, they should be abandoned;" adding, that "it would argue but a weak love for Christ for the minister's sacramental duty to be made to yield to any other, no matter how engaging;" at the same time laying it down, that "the question in such a case to be determined is, not whether the editor is a minister, but whether his *editorial* duties interfere with his ministerial." This is by no means a fair view of the case. Yet take it as we find it, and still the question remains, Can the parochial labours of a minister of Christ avoid being interfered with, where the cares and the distractions, as well as the toils and troubles of a newspaper editor's life are pressing upon him day by day? Impossible! But we take still higher ground, and thereby involve all who have been solemnly ordained to the holy function of the Ministerial office. We maintain that their ordination was not to the journalist's, but to the minister's vocation. Every ordained minister, whether priest or deacon, has solemnly, and calling God to witness, professed to have been "inwardly moved by the Holy Ghost, to take upon him this office and ministration;" and it is one,

therefore, that is not to be made a convenience of, or to be trifled with—to be put off, and put on again, as taste, or interest, or any other personal circumstance may incite them to do. They are thenceforth to "live of the Gospel;" and to do so in that particular "vocation and ministry" to which they professed to have been divinely called. And besides all this, the profession of the press is not in character with the sacredness or the obligation of that holy function to which they have been ordained. Could there be a more striking proof of it than the very assaults against ourselves, which our contemporary so justly denounces? Quoting from a recent most disgracefully scurrilous and libellous piece of personal abuse of the noble-hearted Christian gentleman who is the proprietor of this paper, our contemporary says,—"Is this either generous or just? Does it not provoke reprisals which will end in making our Church press the arena rather of private scandal than religious discourse?" And by whom was that perpetrated which was neither generous nor just, but most ungenerous and unjust, but by clergymen! So that, on his own showing, the degeneracy, the demoralization of the Church press is threatened by the misdoings of clerical editors—men who have solemnly promised and vowed that "they will apply all their diligence to frame and fashion their own lives according to the doctrine of Christ, and to make themselves wholesome examples to the flock of Christ!"* Could there be a more forcible reason why it is inexpedient and improper for a clergyman to be placed in such a position?

But with this exception, our contemporary of the *Recorder* has taken ground that is altogether unassailable. And there is a great deal of force, as well as good feeling and good sense, in his argument against both the injustice, the ill feeling, and the inconsistency of that portion of the Church press which is continually making "urgent and eloquent appeals to the 'masses' to come forth to the work,"—the work, that is, of the Church; and his question, how can such appeals "be reconciled with such a method of salutation as that which they have here adopted towards one of the very first who have responded to their invitation," is one that involves considerations as little creditable to their honesty and integrity, as it is conducive either to the honour or the interests of the Church.

Of the *Churchman*, the Editors of the *Recorder* do not hesitate to declare, in the article before us,—"It is a paper from whose Church views it is well known we have consistently and decidedly dissented, but which in its literary and typographical mechanism takes a position which leaves it in those respects with no superior in the whole range of the American press, whether secular or religious." Now, it is to the liberality and the discernment of its present proprietor that the Church is in possession of such a paper,—and such a paper, too, placed in a position of entire independence of all parties and cliques, and of all party and private interests whatever,—simply, honestly, and earnestly "devoted to the united interests of the Gospel and the Church." It is a high character one so disinterested, and so capable of judging, has thus given of the *Churchman;* may it ever deserve it! It places us in a position of proud pre-eminence; may we ever maintain it! But we frankly confess, that the credit of it all is due to the proprietor, who, at a sacrifice which may well put his detractors to the blush, has enabled us its conductors to raise it to so high a place in the ranks of the American press, "whether secular or religious." Ours may be the post of editorial labour—of contemplation, of comment, of contrivance, and of controversy. But his are the liberal hands that sustain us in the work—his the generous mind that most truly appreciates what we do—and his the manly heart that glows most devotedly with the ardent and pious hope, that it is all being done for the good of the Church, and for the regeneration of society. His motives, as well as his hopes, we know, are centered in that one object. And such a man, no false delicacy shall restrain us from saying even in these the columns of his own journal, is entitled to the gratitude, alike of the Church, and of all over whom the Church is destined to shed her heavenly blessings.

THOUGHTS ON CURRENT EVENTS.

We last week took occasion, *apropos* of the Woman's Rights Convention, to say a few words about the relations of the sexes, especially in the holy state of matrimony. In so doing we remarked that the idea of authority is daily more and more disappearing from among us, and that the hatred of authority is becoming a part of our national character. We are not at all disposed to take back or soften those remarks. It is lamentably true, that the idea of authority is disappearing, and that any remains of it is regarded as merely an object of hatred. St. Paul tells us that we "must needs be subject, not only for wrath, but for conscience sake." He thus recognizes two motives to obedience. The fear of earthly punishment, which seems to be that which he means by wrath, and the higher obligation of obedience to earthly powers as possessing the delegated authority of God. For in the very same passage he tells us that "the powers that be are ordained of God," and that "there is no power but of God." Men are not now very strongly inclined to respect the Divine authority itself, and have thoroughly made up their minds to deny the Apostle's proposition, that "there is no power but of God." It is the modern creed that there is no power but of the people. When the question is asked who are the people, every one of us is ready to answer: I and those who agree with me. We thus get rid altogether of one of the Apostle's motives for obedience. We apprehend that it is a very small minority of the American people who obey the laws for conscience sake. If a law be in their private judgment a good one, they will obey it. Perhaps we are speaking too fast. They will use their endeavours to force obedience upon other people. But they will probably find every one of them some excellent reason for believing that the law does not apply to their case.

If a law be a penal one, and it would be disagreeable or inconvenient to undergo the penalty, and there is a probability that it may be enforced, the law will probably be obeyed. But this is obedience for wrath. Who thinks of obeying for conscience sake? Is there any such thing known among us? Now, this is a great evil. It is precisely the weak part of our national character. We do not realize the idea of authority; we mean, of a divinely appointed authority. The plain truth is, that we regard all authority as usurpation, and so it is, unless it be divinely given. Regarding it as a mere invasion of our rights of private judgment and individual action, we hate it. We are not so ignorant of the world as not to know that human authority is necessary to the well-being of society. But we still regard it as a necessary *evil.* When it suits our interests or our prejudices to uphold it, we will do so; but if it run counter to our interests or our prejudices, we will disregard it altogether. Of laws which we approve we see the necessity; of those which we disapprove, only the evil.

In truth, we are like a school boy, who does not inquire what is right or wrong, but what will I be punished for doing. In his own phrase, what will they do to me? It strikes us, that this is a state of things not honourable to the American people. It seems to us to be rather the course of slaves than of freemen. The Scriptures speak of the perfect law of liberty. But though this implies that the law is not to be obeyed merely from fear of punishment, it also implies that it is a law, and to be obeyed. The popular idea is, that the laws are to be obeyed, only from fear of the human power, and are not to be obeyed if it be inconvenient to obey them and punishment can be evaded. We recollect that some years ago, looking into an English military periodical, we came across some discussion about the mode of securing attention to some detail of military duty. It had been proposed to require, in some form, a statement from the officer who might be charged with the duty that he had performed it. The writer, whose article we recollect, objected to this, that it was making a matter of routine a point of honour. Now, if we understand the theory of military honour, it is generally only applicable among equals. But it, nevertheless, so completely involves the idea of truth that even to a superior no falsehood is to be told, unless, perhaps, for the purpose of carrying out some obligation of honour to an equal. The objection was, in substance, that it ought not to be expected of an officer, that he should state whether he had done his duty or not; because the minutiæ of duty were things which he had a right to evade if he could. It is easy to see that such a principle strikes at the root of all liberal discipline, as well as of all security to an army. The routine must be enforced by a continual series of vigilant superintendents, each of whom must be kept to his duty, by the fear of a superintendent above him. This is obeying for wrath, without any regard for conscience. But routine duties might be performed, because they are duties, and therefore points of honour; for the acceptance of a position, implies a promise to perform its duties, and therefore, as we suppose, an obligation of honour. Surely this is the more liberal view, and the more worthy of a freeman.

But it is not the view which prevails among us. Whether in Church or in State, laws are only obeyed from the fear of consequences. And this we think to be freedom and democracy, nay, patriotism. Now, the idea which an ancient Greek or Roman entertained of patriotism was, that it involved the giving up every thought, the whole will, the whole man, to be governed for the public good by the public authorities. This was undoubtedly carrying the thing to extremes. The governments of Greece and Rome were built upon the simple idea of popular sovereignty, although they did not use the word popular in precisely the same sense with the Americans. Like every other system built upon a single idea, those governments were one-sided, and so were the views of patriotism which prevailed among their citizens. But we are going to the other extreme, and are not allowing authority any ground which it cannot maintain by force. This renders government an impossibility. In fact, it only exists as far as men find it their interest to tolerate it.

No one can pass through society with his eyes and ears open without knowing this to be true. No one who thinks can avoid regarding it as a great evil. What is the root of that evil? The trying all questions before private judgments which are corrupted by the prejudices and passions of men. Every man naturally likes to have his own way, and dislikes everything which will prevent him from so doing. He repudiates everything which implies control over him, his actions, or his will. Acting under this bias, his private judgment can discover no text in the Bible in favour of obedience, although the whole tenor of the Book is occupied with that theme. He will admit that, but then it is obedience to God. But where are the commands of God to be found? In the Bible, as interpreted by the private judgments of those who are determined to find there no obligation of authority.

Hence the unpopularity of Church principles. They rest on authority, and inculcate obedience. In the Church of Rome the idea is exaggerated until it becomes a caricature. But only for a few. For the many it is, practically, ignored, except as it is exercised over belief. Now, men will believe anything, or fancy they believe it, unless it relates to some matter in which they take a real interest. Most men will therefore believe any religion, so that they are not required to practise it. So many men will profess Romanism. But it is not the less hated by those who know only its theory. The theoretical demands which Rome makes on the obedience of mankind have much more to do with her unpopularity than transubstantiation, Mariolatry, or even her monstrous moral theology.

Popular religion, on the other hand, requires nothing but belief, and there it is that it is popular.

The Church requires a real obedience, and is unpopular unless where that particular feature is melted down into the theory of popular religion. H. D. E.

Baltimore, November 5, 1855.

* Ordination Service.

NOTES AND COMMENTS.

PERVERSION.—A youth, it appears, who had been two or three weeks at the Theological Seminary has been perverted to Romanism. The *Episcopal Recorder*, with reference to it, says:—"The truth these repeated lessons teach us is a very important one, and that is, that until we finally remove from our borders offices for the sale of through tickets to Rome we will find Rome using our territory for a branch road by which her converts can the more readily make the connection between a dreamy mediævalism on the one side and Romish idolatry on the other." But this cannot be a *truth* taught, because it is an *error* conceived. What our contemporary insinuates is a fallacy. It is not they who appear to ultra-Protestant eyes to be the nearest to Rome, but they who, as ultra-Protestants, seem to stand the farthest off, that are doing the most mischief—and doing it by their inconsistency, their perversity, their dishonesty. "The truth these repeated lessons teach," therefore, is that the *unreality* that pervades us so much must be got rid of,—whether this unreality shows itself in one phase among the *High and Dry*, or in another among the *Low*. Ours is a true branch of the Catholic Church, and we must, therefore, to be real, maintain in all their integrity our Catholic characteristics.

THEOLOGY UNDER A THREAT.—We find it stated in the columns of one of our secular contemporaries, that "a number of influential Hebrew gentlemen met in this city, in the early part of last week, and organized an association with a view towards the establishment of a Theological Seminary and University for the general sciences, to be located at some point hereafter to be designated." Now, such an institution, we have no hesitation in saying, must be one for propagating Rationalism. It cannot possibly be otherwise in its practical results, whatever may be its ostensible purpose. No "theological" system which "Hebrew gentlemen," that is, we suppose, Jews, could think of establishing, would, in the first place, be a Christian but an infidel system; and to apply such a system to "the general sciences," must of necessity be to make them conducive, by their perversion, not to the establishment and the enforcement of Christian truth, but of rationalistic error. Let these "Hebrew gentlemen" have their Seminary for the general sciences by all means, if they think fit; but do not let them outrage the Christian feeling of the country by making it a hot-bed of anything so atheistic as rationalism,—or at any rate if they do, let it not receive any countenance, directly or indirectly, from Christians.

RUBRICIANS AT FAULT.—A correspondent of our *Protestant* contemporary here insists that it is unrubrical to chant the Psalter—quite oblivious of the fact, that no rubric can supersede a plain principle of Scripture, as of common sense,—that a psalm is a song, and that a song is to be sung. But independently of this, his argument is a most unhappy one; for while pretending that it is a rubrical obligation to *read* rather than *sing* the songs of the "Sweet Singer of Israel," he no doubt forgets that it is equally a rubrical obligation to use them in the Daily Service! "The first rubric," he says, "provides that it (the Psalter) should be *read through* once a month." But how can this possibly be done without the Daily Morning and Evening Service? The Psalter is divided into sixty portions—two for each of thirty days; and in the school to which this anti-chanter of the Psalms belongs, it is read some *eight* times out of the sixty! How true it is of some men in our midst that they can "strain at a gnat and swallow a camel!"

METHODISM.—The Presbyterians are speculating upon the alleged decline of Methodism that is going on, "both in England and in the places of its earliest triumphs in this country." It is, the Presbyterian journal from which we are quoting, thinks, "a fact so remarkable as naturally to excite inquiry as to its causes. Its origin in the movements of Wesley," our contemporary continues, "its rapid extension, its lively and animating spirit, the zeal of its ministry diffusing itself among the masses, are matters of history. Having arrived at its culminating point, the evidences of its decline are too obvious to admit of concealment. It does not appear that this retrogression is to be attributed to any force of opposition exerted from without. Methodism has enjoyed a fair field for its enterprise; it has never been the object of any peculiar persecution; it has enjoyed all the protection extended to other forms of religion, and yet without any visible abatement in the zeal of its promoters, it is losing its prestige and failing to maintain its vantage ground." What, then, in Presbyterian estimation, is the cause of this? It is, save the mark, because they are not Calvinists! "From John Wesley down," he says, "they have misapprehended the full scope and spirit of the Gospel. While justifying themselves in railing at Calvinism, they little apprehend they are impeaching the wisdom and the truth of God. We reverence Calvin only so far as we believe him to have been a lucid expositor of God's truth; we follow him no further than he sustains his views by the authority of Scripture; and if we are disturbed when his name is made the symbol of all error and wickedness, it is because revealed truth is rudely assailed under his name. For him, and for those glorious truths which he so ably maintained, Methodism has an utter abhorrence." Now here is evidently the following of some particular master, instead of adhering to Christ's divinely instituted witness and keeper of the truth of God. And if there was anything which threw a halo around early Methodism, it was the respect which its pious founder always showed for that witness and keeper, and his reluctance to do anything that might be contrary to it. Repudiate Calvinism the Methodists must needs do, if they are true to their principles; and surely they have as much right to choose and act upon their own principles as the Presbyterians have. If Methodism is declining, it arises, we are inclined to think, from its resistance of those worldly and accommodating influences which other sects are ever so ready to conform to, in order to gather popularity and increase. We believe, that many who leave the ranks of the Methodists enter the true fold of the Church; and our hope is, that eventually the great body of them will do so. Sure we are, that if the sainted John Wesley could now send his voice among them, he would counsel such a course.

ANGLO-SAXON ART.—Our graceful contemporary, the *Crayon*, in a recent issue very justly takes exception to a paragraph in the columns of one of the daily press in which a most preposterously low estimate is placed upon the art capabilities of the Anglo-Saxon mind. "However desirable it may be," it is remarked in the paragraph alluded to, "that we should excel, or even equal the rest of the world in artistic productions, the experience of three or four hundred years has been sufficient to demonstrate that the genius of the Anglo-Saxon race is not inclined towards external decorations. We are a plain, sober, and plodding people, and but little given to gewgaws. The love of Art is not spontaneous in the Anglo-Saxon mind, but has to be tenderly and assiduously cultivated. While the Anglo-Saxon element prevails, as it does now, undeniably in our country, there is but little hope for the cause of what is called "high art." We must be content with excelling in the useful arts, and import our ornaments from those parts of the world where the people instinctively engage in pursuits that are repugnant to the Anglo-Saxon mind." Whereupon the *Crayon* very admirably observes—

It seems useless to discuss an artistic question with a mind which sees nothing in Art but "external decorations" and "ornaments," and has probably received its highest æsthetic ideas from Tiffany & Co's windows, with a lesson or two in "high art" from sets of *Sevres* procelain, or the pitiful products of the wasted lives of the workmen in the *Gobelins* manufactories. We are not surprised that from such a point of view the writer should declare that "the love of Art is not spontaneous in the Anglo-Saxon mind," because the very qualities which are grandest in Art—gravity, love of the ideal, and religious reverence—and which are characteristic of the Anglo-Saxon race, are qualities of little use in contriving the "gewgaws" which that print mistakes for artistic productions. If there be a race in the world which loves and worships Nature in all her simplicity and purity, and has thus the first requisite for artistic greatness, it is the English, whose landscape school is indeed the first, by an immeasurable distance, of all time, and whose art in general contains more of the spirit of beauty than that of any modern nation.

Now all this is urged most forcibly and most truly; nor does the question, indeed, seem to admit of argument. We fear, however, it must be admitted, that the popular view of Art among us is very low, but it is difficult to imagine from what quarter could have proceeded such wholesale slander of the genius of the Anglo-Saxon art-mind, as our contemporary has taken occasion to rebuke. "Four hundred years has been sufficient," we are told, "to demonstrate that the Anglo-Saxon race is not inclined towards external decorations." And so, as a matter of course, we must ignore history for three or four centuries and put out of sight a host of poets, painters, architects, who have glorified the Anglo-Saxon name by their creations, and left behind enduring monuments which even the nineteenth century utilitarianism cannot, if it would, overlook. The Anglo-Saxon race is, of all others, perhaps best fitted to mount upward and reach the highest round on the ladder of High Art; because this race possesses, as our contemporary has well said, "the very qualities which are grandest in Art—gravity, love of the ideal, and religious reverence." What may we not hope from such a trinity—love, contemplation, prayer! Is it visionary to entertain the hope that England and America may yet, and at no distant day, rejoice in their band of Christian painters whose works shall rival the creations of the earlier schools of Christian Art? For here lies the secret, this is the very foundation stone of all true art—that it must be Christian, in its origin, its means, its aim. Let our painters abhor to be mercenary, ambitious, worldly; let them despise and put away from them the wretched æstheticism of the day; beginning their works humbly, trustingly, prayerfully, and having once begun, going on from strength to strength in the high confidence and courage and boldness of inspiration. Then the end shall be noble and worthy—and the purpose of their lives shall have been fulfilled.

AN APOLOGY TO THE CHURCHMAN.—Our reverend contemporary of the *Gospel Messenger* published the following notice in his last issue:—

AN APOLOGY.—Our readers will bear us witness that in general we have endeavoured to be forbearing, and to avoid personalities. There were circumstances, however, which it is not necessary here to state, which rendered some of the late articles in the New York *Churchman* particularly irritating, and which provoked us in our issue of the 5th ult. to indulge in unbecoming personalities towards the editor of that paper, which we now regret and which we now desire to recall.

We are very much obliged to our reverend friend for this. But he has made a mistake. The "unbecoming personalities" in which he so unfortunately indulged were not towards the Editor, whose articles he says he felt to be "particularly irritating," but towards—or, rather, against—the Proprietor, who had done nothing whatever to provoke him; and against that gentleman, too, as a merchant and a private citizen, which rendered it most unjustifiable, especially on the part of a clergyman. We trust, therefore, that our clerical friend will see and acknowledge the mistake he has made.

ST. LUKE'S CHRISTIAN HOME FOR INDIGENT FEMALES.—This admirable institution of our Church in this city is to have its claims to Christian sympathy and support brought forward, in a sermon to be preached by the Rev. Dr. Higbee, at Trinity Chapel, next Sunday evening. The object of St. Luke's Christian Home (according to its constitution) "is primarily to afford free rent and fuel to all its beneficiaries, to extend further assistance to the more needy among them, and to provide for their spiritual welfare, in accordance with the ministrations of the Gospel in the Protestant Episcopal Church." It further appears, that "individuals or churches desiring at their own expense to place an inmate in the Home, may arrange with the Board of Managers;" and that "preference will be given to worthy and aged communicants of the Protestant Episcopal Church,"—thus observing the Apostolic principle of doing good unto all, "but especially unto them who are of the household of faith." And good is done both to their temporal and spiritual interests: while their bodies are cared for, their souls are equally regarded. The general religious oversight of the institution devolves upon its rector; but any clergyman is free to visit an inmate of the Home whom he may consider to have a special claim on his pastoral care. There are other commendable features in the institution, which is well entitled to a liberal share of those alms and oblations which Christian charity prompts to offer on the Holy Altar, as one of those sacrifices with which God is well pleased. Dr. Higbee has a most interesting subject for the exercise of that chaste yet powerful pulpit eloquence for which he is distinguished, and no doubt he will turn it to the best account.

MORE SYMPATHY.

To the Editor of the Churchman:

DEAR SIR:—The holy Apostle St. Paul tells us that "all that will live godly in Christ Jesus, shall suffer persecution." Such seems, too, to be the case with all who on the subject of religion will not speak in parables. You yourself seem just now to be enjoying some very sharp experience of this sort. You evidently appear to be in earnest; but being a mere layman and a "foreigner," you do not seem to be aware that there is here a body of clergy, under the imposing title of "city clergy," who, like the king, "can do no wrong." What folly, then, was it in you, to apply the lash to the rector of All Saints'. I am sorry, however, truly sorry, to see that Dr. Seabury is arrayed against you. I doubt, however, whether the old friends of the *Churchman* will follow his advice. I am one of the *obscure clergy*, and I suppose that my opinion will not be regarded as of any importance. I can, however, express my sympathy with you, and trust that even the censures of Dr. S. (whose motto evidently is not, "*Vertiqui nulla retrorsum.*) will not deter you from the impartial and fearless course which has characterized you as Editor of the *Churchman*. Your censures, sir, have been too well deserved. Hence the bitter agony which has ensued. But go on as you have begun. Good, and I believe much good, has already been accomplished. There is rottenness in the "State of Denmark," and soundness will not be restored by *enigmatical disquisitions*.

F.

[We warmly appreciate our reverend friend's kindly feeling towards us; but he is wrong in calling our strictures on the parochial abuses in question an *attack* on the rector; we attack the *evil*, not the *person;* and it is no fault of ours if any one is implicated therein.—EDITOR.]

To the Editor of the Churchman:

MR. EDITOR:—Dear Sir—Your article headed "Sympathy of the Right Sort" was one which I was right glad to see; and nothing affords me greater pleasure than to see expressions of this kind coming in from all quarters, and showing a *true* Church spirit. And here let me add, that my humble efforts will ever be exerted in defence of a paper which is conducted with such boldness of thought as the *Churchman* has been since your able pen commenced its work in defence of those principles which should ever be the guiding star of every *true Churchman;* and may your enemies, like Alexander the coppersmith, be rewarded according to their works.

I remain yours, in the
Unity of the Catholic Church,
G. R. DAVIS.

Ansonia, Nov. 4, 1855,
Twenty-second Sunday after Trinity.

Extract of a letter from a clergyman in this diocese:—

"If I have written anything to carry out the great principles for which you are nobly contending—and I have been endeavouring to do so my whole life past—I am thankful for the ability to do so. You may ever count me your friend, and whatever can be done for the *Churchman* shall be heartfelt."

POPERY IN A PROTESTANT CHURCH.

To the Editor of the Churchman:

SIR:—Your recent remarks on the state of All Saints' parish led the rector of St. Stephen's to denounce your paper, and all religious papers, from the desk, on a late occasion of public worship, and to forbid his congregation from reading any such prints! I wish to inquire if a clergyman is in the line of his vocation when he pursues such a course, and whether any rubric, canon, or article of the Church enjoins it upon him? It seems to me that the time has gone by when a minister, and one especially calling himself a Protestant, can with any hope of success dictate to the people what they shall or shall not read.

A CONSTANT READER.

[Certainly the reverend gentleman in question went quite out of his way on the occasion referred to. The Pope could scarcely have been more absolute. Such an exhibition of rank intolerance and despotic will was entirely out of character in a Protestant Church. However, it was only doing evil that good might come; for it has subserved the interests of truth by extending the circulation of the *Churchman*.—EDITOR.]

CHURCH DUTIES.

T[illegible] ditor of the Churchman:

DEAR SIR:—The *Church Journal* of this week publishes the report of the parish of All Saints, presented at the last Convention. In the report I find the following:—"The Holy Communion celebrated on the first Sunday in each month, and *on the great Festivals.*" Now, I should like to ask a few questions. What do they mean by the "*great Festivals?*" Was the Blessed Sacrament celebrated in All Saints' Church on the Festival of our Lord's Ascension? Was it celebrated on the Festival of His Epiphany? Was it celebrated on All Saints' Day? To this last question it may be objected that All Saints' Day is not one of the "*great Festivals;*" but if the commemoration of all the saints who have ever lived—canonized or uncanonized—is not enough to make it a "great Festival," I am at a loss to know wherein a "great Festival" consists. Besides, this parish is dedicated to their honour, and with it All Saints' Day should be a great Festival, at least. I would also ask how much better is the condition of the Church of the Annunciation than that of All Saints? How often is the holy sacrifice of our Lord's Body and Blood offered on its very ecclesiologically decorated Altar? How many poor people occupy the "free seats" *next the wall?* I only ask these questions for information, and I would be glad to have my ignorance enlightened. Yours, &c.,

AN INQUIRER.

New York, Nov. 3, 1855.

FREE CHURCHES.

To the Editor of the Churchman:

DEAR SIR:—Please add to your list of free churches, without daily service, the following:—

St. James' Church, Syracuse, Western New York.
Church of the Messiah, St. Mary's, Georgia.
St. Mark's Church, Palatka, Florida.

Yours, very truly, A SUBSCRIBER.

Jacksonville, Nov. 1, 1855.

To the Editor of the Churchman:

DEAR SIR:—In your list of free churches in the diocese of New Jersey there is a mistake. It should be *St. Barnabas' Church, Roseville, Newark.* Roseville is a part of Newark, and there is but one church of this name in the city. If you will correct this, I shall esteem it a favour. Yours, sincerely and truly,

WM. A. LEACH, Rector.

Newark, N. J., Nov. 6, 1855.

[We will take care to correct this in our next list.—ED.]

For The Churchman.

BOARDING SCHOOLS.

MR. EDITOR:—As this is one of the periods of the year at which children are fitted out for boarding schools, permit me, through your excellent paper, to call the attention of Church people to St. Matthew's Hall, Port Colden, N. J., a Church school for boys, under the care of the Rev. P. L. Jacques. The twenty-fourth semi-annual term of this school has just commenced, and by a recent resolution of the rector, in order to prevent as much as possible the unfavourable and injurious influence of large undisciplined boys upon the smaller ones, admission is now restricted to those under twelve and thirteen years of age, and no pupil, who will not be perfectly submissive to all the discipline, arrangements, and requirements of the Institution, will, after a fair trial, be retained. This arrangement, it is hoped, will greatly facilitate the moral and religious instructions of the school, which are here thorough and constant—the recitations of every day, and of every pupil, being commenced with prayer, and either a biblical or catechetical exercise; and on all Sundays, before the Morning and Evening Services in the chapel, there are study hours and lessons on holy things. It is strictly a Christian and a Church school, and those parents and guardians who earnestly desire their sons and wards to be faithfully "trained up in the way that they should go," both in regard to the Gospel and the Church, will find in St. Matthew's Hall a school promotive of their heart's desires.

The great object of the rector is to make, with God's blessing, all his pupils who may reside, not merely for a session or two, but for a reasonable number of years under his instructions, sincere Christians, sound Churchmen, good scholars, and polite gentlemen; and to promote these important views, as embracing their best interests in time and eternity, he devotes his whole time and energies.

This school has been, from the beginning, so much noted for the orphans under its roof, that it might very properly be called an Orphan Asylum; for by a singular providence of God, without the design or arrangement by any person whatever to that end, the far greater part of all its pupils, from the first day it was opened under its present rector, now nearly twelve years ago, have been, and continue to be, of that bereaved class of children.

And although it is decidedly a Church school, designed for the children of the Church, where they might be trained up in her holy principles and ways, yet nearly, or quite one half of all its pupils have come from non-Church families, who, notwithstanding, have been subjected to the same course of religious discipline and instruction with the sons of Churchmen without fault-finding or complaint.

These things, together with the limited number of pupils to only twenty-five or thirty; the long experience of the Principal in the care of the young; the retired, pleasant, and healthful situation of the school among the beautiful mountains of Jersey; its easy access by railroads; and the early age at which pupils are received, (for boys of six, seven, and eight years old are preferred, for the sake of early discipline and impressions,) should interest Churchmen in its behalf, and keep its small limited number of pupils always filled with boys of their own holy faith. Those parents so interested, but who have not yet decided on a school, should apply at once for the admission of their sons.

J.

OUR much respected Provisional Bishop is expected in this city to-morrow, to enter upon his winter's residence at 33 West Twenty-fourth street.

IRREVERENT PICKPOCKET.—We clip the following from the *Evening Star* (Washington):—Bishop Meade had his pocket picked last week, in the cars on his way to Richmond. The thief abstracted his pocket book, containing some fifty or sixty dollars in money and valuable papers. The money was retained by the thief, but the pocket book and papers were thrown aside, and subsequently recovered.

ADVERTISEMENTS.

HEGEMAN, CLARK & CO.,
(Late RUSHTON, CLARK & CO.,)
GENUINE COD LIVER OIL.
The great success attending the use of this valuable remedy in consumption having induced all kinds of imitations, purchasers are cautioned to notice that the signature of HEGEMAN, CLARK & CO., in full, is over the cork of each bottle, without which it is not genuine; and as the value of the Oil depends upon its purity, too much care cannot be taken to get the genuine.
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GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of
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TIES, UNDER-GARMENTS, UMBRELLAS, &C.
Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.
WM. BLAKE,
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BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing whether Plain or Illustrated, Large or Small, Much or Little, Letterpress or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17 tf-5p

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal. LOUIS J. BELLONI & SON,
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my3-1y5p

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LITERATURE.

The Old Homestead. By Mrs. Ann S. Stephens, Author of "Fashion and Famine." New York: Bunce & Brother.

It is not, as a novel, simply as such, that this volume claims our particular attention, but as an exposition of a state of things among us, here in this city, the ventilation of which in these pages we cannot but regard as a great boon to society,—in so far, that is, as we regard ourselves a civilized and a Christian people. The plastering up of such abuses as it discloses—the concealment of such iniquities—can never be conducive to the moral and social interests of the public; and the work has an importance, therefore, very far beyond anything that could possibly attach to it as one of fiction. As respects the matters alluded to, indeed, it is not fiction. The author unequivocally states that it is not. They are not set forth, it is true, as things of the present, in so far, at least, as the incidents illustrating them are concerned. "The scenes," she observes, "described in the first portion are laid some years back, when the city institutions were directed by the Board of Aldermen and Assistants, and when every office—even to the Medical Board—was a direct political appointment." There has, we are aware, been an improvement in that respect; but we know not that there is much to assure us, that the evils here brought forth to public gaze and public disgust, are *all* remedied in the institutions where she represents them to have so fearfully abounded, at the period of her story. And that these were real evils—involving actual horrors—and constituting so many inveterate plague spots alike in our municipal and our social system, there is the most unqualified attestation. "Many of the scenes," she tells us, "through which I have led the characters of my story, owe nothing whatever to the imagination. They have been painful realities." The fiction, it seems, has reference exclusively to the construction of the plot, and certain characters in the narrative. "Wishing," she explains, "to blend some benefit to humanity with any power to confer amusement which my writings may possess, I have introduced imaginary characters into real scenes, witnessed in some instances by my own eyes, while in others I have the authority of one who died a martyr to his labours in these very institutions, and is now an angel in heaven." And the moral precept she seeks to have drawn from it all is just that which every right-minded citizen would wish to have conveyed and conferred. "If the truth in this book," she continues, "serves to draw popular attention to the solemn trust imposed in these city charities, my first object will be accomplished; for the great popular heart of America is full of just aspiration, and I would gladly turn it benevolently toward institutions where so much of human misfortune and misery are concentrated." Certainly this is a noble and charitable object. And undoubtedly one great means of aiding the regeneration of society, would be thus to act upon the great popular heart of America, which we believe is full of just aspiration, were it but religiously influenced, and rightly directed. There is centred in the inevitable issues of such an influence, and such a direction of the popular heart and mind, a predication and a power of beneficence which acting, like charity, in a twofold and reactive capacity—as blessing him that gives and him that takes—could never fail in its bounty and its benignity towards all within its reach. And in a movement of this kind, it is, that woman may so properly and so blessedly exert herself, even within her own quiet sphere of action. "I am not one of those," says our amiable authoress, "who contend that women should ever become law-makers, save in the household and social life; but it is their peculiar duty to feel for the suffering, and every true woman inherits the feeling as an intuition which leaves the word duty far out of sight. It is her province to feel, to think, to act for the poor; and even beyond that, it is perfectly feminine to suggest. In this privilege of modest suggestion, if we could but understand it, lies an influence more beautiful and potent than the power we evoke. Men will cheerfully and respectfully act for us, when they would recoil from the incongruity of acting with us; but there is no reasonable project of benevolence that we can devise, which the men of America will not, in their own sphere, carry out." This is, no doubt, most true. *It is* the province of woman to feel, and think, and act for the poor; and it is when we see her do this that the exclamation is wrung from us—"A ministering angel she!" But the knowledge of a disease is half its cure. And upon this principle, we cannot too highly appreciate such endeavours as this to make us acquainted with a great moral and social disease, which has long been preying, and yet to a terrible extent still preys, upon the vitals of the community. It may be true, as we are told it is, that "many of the evils depicted in these pages have already disappeared." But they have not all. Nor will they all disappear—on the contrary, many of them will remain, but smothered up for a while—until not only the whole system is changed under which they arose, but the hearts also of those who come forward to act under that system.

Without attempting to give an analysis of the story—which would only spoil its effect for the reader—we will simply adduce a few of its scenes and circumstances.

A policeman, going his rounds one cold and comfortless night, in the streets of this our city of New York, meets with a poor, deserted, destitute child, crawling about in misery and hunger. She was on the steps of a fine house "up town," which proved to be the residence of the Mayor, by whom she had been repulsed. "'They have turned me out of doors,' she had told his worship—"'I am hungry, sir. I am very cold.' 'Turned you out of doors! Where is your father? Can't he take care of you?' 'I have no father—he is dead.' No father, no vote! The little beggar had not the most indirect claim for sympathy or forbearance from the Mayor of New York. He could afford to be angry with her; nay, better, to seem angry also, and that was an uncommon luxury with him. 'Well, why didn't you go to the basement?' 'It was dark there—and through that window everything looked so warm—I could not help it!' 'Could not help it, indeed! Go away! I never encourage street beggars. It would be doing a wrong to the people who look up to me for an example. Go away this minute—how dare you come up to this door? You are a bad little girl, I dare say!' 'No, sir—no—no, I am *not* bad! Please not to say that. It hurts me worse than the cold!' said the child raising her sweet voice and clasping her little wan hands, while over her features many a wounded feeling trembled, though she gave no signs of weeping. What a contrast there was between the heartless face of that man, and the meek truthful look of the child! How cold and harsh seemed his voice after the troubled melody of hers!" However it was of no avail: she was driven away. Chester (the policeman) heard what passed: "he saw the expression of meek despair which fell upon the child as the door closed against her, and with a swelling heart mounted the steps." But let us give the scene of

THE POOR CHILD AND THE POLICEMAN.

"Who is coming now?" muttered the great man, thrusting his foot into the truant slipper with a peevish jerk, for he had taken supper at the City Hall that evening, and after a temperance movement of that kind, the luxurious depth of his easy-chair was always inviting.

"Will that bell never have done? These gas-lights—I verily believe they entice beggars to the door; besides, that great Irish girl has lighted double the number I ordered," and, with a keen regard to the economy of his household, the Chief Magistrate of New York mounted a chair and turned off four of the six burners that had been lighted in the chandelier. Another sharp ring brought him to the carpet, and to the street-door again. There he found Chester with the little beggar girl in his arms, her eyes shut and her face pale as death, save where a faint violet colour lay about the mouth.

"Sir, this child, you have driven her from your door—she is dying!" said Chester, passing with his burden into the hall and moving towards the drawing-room, from which the light of an anthracite fire glowed warm and ruddily; "she needs warmth. I believe in my soul she is starving!"

"Well, sir, why do you bring her here—who are you? Is there no station-house? I do not receive beggars in my drawing-room!" said the Mayor, following the policeman.

Chester, heedless of his remonstrance, strode across the carpet and laid the wretched child tenderly into the great crimson chair which "his honour" had just so reluctantly abandoned. Wheeling the chair close to the fire, he knelt on the rug and began to chafe those thin purple hands between his own.

"I could not take her anywhere else—she was dying with cold—a minute was life or death to her," said Chester, lifting his fine eyes to the sullen countenance of the Mayor, and speaking in a tone of apology.

The Mayor bent his eyes on the manly face, so warm and eloquent with benevolent feeling; then, just turned his glance over the deathly form of the child.

"You will oblige me by moving that bundle of rags from my chair," he said.

"But she is dying!" cried the policeman, trembling all over with generous indignation; "she may be dead now!"

"Very well, this is no place for a coroner's inquest," was the terse reply.

The policeman half started up, and in his indignation almost crushed one of the little hands that he had been chafing.

"Sir, this is inhuman—it is shameful."

"Do you know where you are?—whom you are speaking to?" said the great man, growing pale about the mouth, but subduing his passion with wonderful firmness.

"Yes, I know well enough. This is your house, and you are the Mayor of New York!"

"And you—may I have the honour of knowing who it is that favours my dwelling, and with company like that?" said the Mayor, pointing to the child, while his upper lip contracted and the corners of his mouth drooped into a cold sneer.

"Yes, sir, you can know: I am a policeman of this ward, appointed by your predecessor—a just and good man; my name is John Chester. Taking pity on this forlorn little creature, I followed her from a house whence she had crept out into the cold, hoping to be of some use; she came up here, and rang at your door. I heard what passed between you. As a citizen, I should have been ashamed, had I unfortunately been among those who placed you in power; I must say it—your conduct to this poor starved thing, shocked me beyond utterance. I thank God that no vote of mine aided to lift you where you are."

"And so you are a policeman of this ward. Very well," said the Mayor; and the sneer upon his face died away while he began to pace the room, the soft fall of his slippers upon the carpet giving a cat-like stillness to his movements.

He felt that a man who could thus fearlessly speak out his just indignation, was not the kind of person to persecute openly. Besides, it was not in this man's nature to do anything openly.

* * * * * * *

True to his character and his system, the Mayor paused in his walk, and, bending over the child, said coldly, but still with some appearance of feeling—

"She seems to be getting better—probably it will be nothing serious!"

Chester looked up, and a smile illuminated his face. Always willing to look on the bright side of human nature, his generous heart smote him for having perhaps judged too harshly. The little hand which he was chafing began to warm with life; this relieved him of the terrible excitement which the moment before had rendered his words, if just, more than imprudent.

"Thank you, sir, she *is* better," he said, with an expression of frank gratitude beaming over every feature, "I think she will live now, so we will only trouble you a few minutes longer."

"My family are in bed—and these street beggars are so little to be relied upon," observed the Mayor, evidently wishing to offer some excuse for his former harshness, without doing so directly; "but this seems a case of real distress."

Chester was subdued by his speech. More and more he regretted the excitement of his former language. He longed to make some reparation to a man who, after all, might be only prudent, not unfeeling.

"If," said he, looking at the child, whose features began to quiver in the glowing fire-light, "if I had a drop of wine now."

"Oh, we are temperance people here, you know," replied the Mayor, coldly.

"Or anything warm," persisted Chester, as the child opened her eyes with a famished look.

"You can get wine at the station-house. My girls are in bed."

"I am afraid she will have small hopes of help at the station-house. The Common Council make no provision for medical aid where the sick or starving are brought in at night. It is a great omission, sir."

"The Common Council cannot do everything," replied the Mayor, becoming impatient, but still subduing himself.

"I know, sir, but its first duty is to the poor."

"Oh, yes, no one denies that," replied the Mayor, observing with satisfaction that Chester was preparing to remove the little intruder. "You will not have a very long walk," he added. "The station-house is not more than eight or ten blocks off. She will be strong enough, I fancy, to get so far."

"Don't, don't take me there! I am not a thief!" murmured the child, and two great tears rolled over her cheek slowly, as if the fire-light had with difficulty thawed them out from her heart.

They were answered—God bless the policeman—they were answered by a whole gush of tears that sprang into his fine eyes, and sparkled there like so many diamonds.

The kind-hearted policeman takes the poor, starving child to his own house—his wife, with congenial feeling, aids his ministrations to the little sufferer: they restore her wasting life, they succour her and finally adopt her. But meanwhile the offended civic dignitary pursues his course of vengeance—he, by gross injustice and fraud, dismisses and ruins the unfortunate policeman, who dies a victim to his vindictiveness. In the midst of all this, the officer's wife is taken ill of a fever, aggravated by her anxiety, and in her delirium escapes from her house, in search of her husband, of whose tragic end she had some presentiment, and she is found in the streets by a good Samaritan, who has her taken to Bellevue Hospital, where, however, notwithstanding all he could do, by feeing the warden and a nurse, she was exposed to treatment which would disgrace a race of barbarians. We have only room for one other extract, and it shall have reference to this: it is

THE FEVER WARD AND ITS PATIENTS.

Scant and miserable as were those pauper beds, enough for all to die upon could not be found at the hospital; so blankets had been cast upon the floor, and on them were laid the sick, till the whole ward was completely littered with human misery. Over this scene came the glaring daylight, for the windows had neither blinds nor shutters, nothing but a valance of gingham, through which the sunshine poured upon the aching eyes of the sick.

They laid Mrs. Chester among those who moaned and writhed upon the floor. Nothing but the rough folds of a blanket lay between her delicate limbs and the hard boards. Amid the groans, the ravings of delirium, the faint death rattle that rose and swelled upon the horrid atmosphere, they laid her down. The student physician had been his rounds that day, and so she was left to the care of the nurses. Thus she remained quite unconscious of the horrors that surrounded her, till the nurse came back from her interview with Judge Sharp. This woman grasped the money in her palm, and the touch seemed to give a glow of animal pleasure to her features, as she threaded her way through the prostrate sick.

A nurse some years younger than herself, but with less of character in her face, stood near the door. She approached this woman, and, softly unclosing her hand, revealed the money.

"What! there have but four died to-day; you did not find that about them? I searched thoroughly myself, and none of them had a cent."

"Never mind where it came from. You shall have a share, but remember, I have got to work for it yet. Where is the woman they have just brought in?"

"What, the slender woman with all that beautiful hair? She is about here, on the floor, I believe."

"She must have a cot, I am determined on it," said the elder nurse, resolutely. "Those who pay us shall be first served," and the woman went on through the prostrate sick, searching eagerly for Mrs. Chester. "Yes, here she is, sure enough," talking softly to herself, "now let us see what can be done about a bed."

The woman moved from cot to cot, gazing on the inmates, not with pity—she was used to their moans—but eagerly searching for a bed that promised soon to be empty. Her eyes fell upon the corpse that lay within a few paces of Mrs. Chester, and she approached the cot with gleeful alacrity, saying to her companion:

"Oh, here is an empty bed; I thought it would not be long before we found something for her to lie on besides the floor. Go and call Crofts."

The younger nurse went out, and directly there came two men into the ward, bearing a rude pine coffin between them. They trod heavily along the floor, knocking the coffin now and then against a cot till it jarred the helpless inmate, and thus they carried it down the whole length of the ward. They deposited the rude thing close by the blanket on which Mrs. Chester lay, and then went out, leaving the woman to relieve the bed of its mournful burden.

The younger nurse had brought with her a scant shroud, of the coarsest muslin, and there in the midst of the sick, one of the women put this grave garment on, while the other stealthily searched in the bosom of the corpse and under the pillow for any little valuable that the poor woman might have hoarded in her death-bed. * * * *

After this conference, the nurses returned to the ward. One took off Mrs. Chester's outer garments, while the other proceeded to arrange the empty cot. In the same cot, the same sheets, and on the very pillow from which the dead had just been removed, they laid the helpless woman. Upon her fair hands and face still rested the dust that had been gathering upon her from the street. But under our benignant Common Council, the largest hospital in America contained no bath for its patients, though the Croton water gushed everywhere around the building. There was a shower bath for punishment of the penitentiary women, but for the suffering not even that.

They laid her down, therefore, unrefreshed in that death-couch, and there she remained moaning like the rest, lifting her sweet voice louder and louder in her excitement; for the noise, the atmosphere, and the horrid sights everywhere in the room, drove her wild. She flung up her hands and laughed, as the nurses passed to and fro before her bed. She called them angels—those two besotted creatures—and besought them, with wild, sweet energy, to cherish and care for Chester while she was so far away. These women promised her cajolingly, patting her head with their bloated hands, which, in her madness, she would gather to her bosom, or kiss eagerly with her hot lips.

The ordinary course of her disease might not have arrived so early to the fierce virulence that it had now obtained, but the day had been one of fearful turmoil, even for a healthy person, and this fever, in a single hour, grows fierce and strong upon such causes. Fuel for a death-fire had been heaped up in that one miserable day. Now the poor creature began to rave—her child, her husband, and little Mary. She shrieked for them louder and louder, that her voice might rise above the wild, strong cries that swelled, as she thought, in defiance of her feebleness.

This is but a specimen—and by no means an unfavourable one—of the state of things at Bellevue Hospital at the time referred to, which is not many years ago. There the poor victims of poverty and hunger, and their attendants, fever and other fatal diseases, died off day by day, "without one arm to save," one word to comfort, one effort to assure, or one care or thought about their recovery, whether as respects body or soul! We only hope that these, at least, are among the evils that "have already disappeared,"—though we doubt it as regards the souls, whatever improvement there may be in the provision for the bodies of the unhappy patients.

The volume, then, is one which, as well as being full of exciting interest as a work of fiction, reads some most important practical lessons to our public men, and furnishes some valuable practical suggestions to the benevolent and the charitable,—and thank God there are many such among our citizens, would they but interest themselves a little more actively in such matters. It conveys, too, some useful hints, along with some awful reflections to the Church, which can never in the earnest and conscientious pursuit of her divine mission be indifferent to such things. The duty of attention to those, the neglect of whom is so fearfully exposed in these pages, is an indispensable Christian virtue; and Churchmen are especially bound to regard it as such, and so regarding to perform it, ever remembering the words of their Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Ghostly Colloquies. By the Author of "Letters from Rome," "Clouds and Sunshine," &c. New York: D. Appleton & Co.

The curious title of a still more curious book. Modern Spiritualism has had a hand perhaps in the suggestion of the name, and *quasi* spiritual revelations have, perhaps, had much to do in furnishing the subject matter of the present work. It certainly emulates the vagueness of the "rapping mediums," and its "disclosures" are not less startling and improbable in their character. That the book has an aim it would be, of course, presumptuous to deny; though what that aim definitely may be, would, perhaps, trouble most persons to determine. The author, discarding traditionary prefaces and introductions, plunges at once *in medias res*, and introduces us to the ghosts of Cadmus and Columbus, who are holding ghostly colloquy, number one, in the New York Crystal Palace. The conversation turns, as may be readily imagined, upon scientific subjects; and the marine telegraph, among other things, seems first to have occupied the thoughts of these goblin worthies. Columbus is very confident in his anticipations as to

WHAT THE TELEGRAPH WILL ACCOMPLISH.

Cad. A cunning contrivance, truly! And so you really think, brother, that this machine will do its work as promptly and faithfully under the ocean as on terra firma?

Col. I do.

Cad. And that there will be regular lines of wire, in successful operation, direct, between this metropolis and the seaports of Europe?

Col. I have no doubt of it whatever. The experiments already tried, the explanations and comments of the exhibitor, and my own reflections, all impel me to believe in the entire practicability of the scheme. A very few years, I have no doubt, will show to mortals at least half a dozen such lines as you describe, in profitable employment between the two continents. The example thus set will assuredly be followed in the Pacific, and Asia and America be similarly connected; and so the good work will go on, till, in time, the whole globe will be covered with a complete net work of electric communication.

Cad. You really think so?

Col. I certainly do. I believe that all the islands of the Pacific, nay, of all seas, will be thus bound together, and to the main land on either side of them, by this regular interchange of facts and ideas; in a word, that there will be as thorough a system of subaqueous intercourse by lightning, the world over, as we see already developed and developing on land.

Cadmus proceeds to throw some light upon the infancy of letters, and regrets his failures in attempting to introduce

A CURRENT HAND IN GREECE.

Cad. At the heels of these improvements, I strove to introduce a current hand into Greece; but, Columbus, in spite of all my efforts, I never lived to see such a thing.

Col. Indeed?

Cad. Nothing worthy of the name. I ought not, perhaps, to have expected it, with such materials. So long as we crept over the leaf, all was well; but the moment we undertook to go fast, *Dio mio!* such splashing, and blotting, and spattering! Indeed, brother, I have seen no more striking illustration of the progress of society here below, than the contrast between the frightful performances of my pupils in this line, and those incredibly rapid and beautiful feats of penmanship we witnessed here this very morning.

Sophocles and Gray are next introduced—the scene, the Parthenon. Congenial spirits, according to our author, their interview becomes somewhat of a mutual-admiration *tete-a-tete*. Tennyson comes in, too, for a large share of praise, and the colloquy concludes most agreeably.

Salvator Rosa and Byron are next "discovered" gazing on the glories of Niagara. The Italian painter is indignant at the

VULGARIZED NOMENCLATURE OF NIAGARA.

Sal. The names, too, that have been given to the prominent objects here, how vulgar, how inexpressive! *Goat Island*, forsooth! *Could* they find nothing better for such a paradise of a spot? *Table Rock!* How flat, how utterly unsuggestive of the matchless spectacle that it commands! *Horse-shoe Fall!* What a barren brain and dead fancy are implied in such a christening! *Terrapin Rocks*, too!

Byr. That *is* a poetical appellation, certainly.

Sal. Could anything be worse, indeed, unless it were that eyesore of a tower that they have erected upon them! Miserable object; in form, colour, proportions so entirely out of keeping with the scene! And this in the very heart of the picture—the very Holy of Holies! I have no patience with such outrages on propriety.

Byr. You are severe, brother, but quite too just, I fear.

Sal. And then, the shameful way in which, not merely the walls and benches, but the trees and rocks themselves have been disfigured; yes, scarcely a single tree have I seen on yon lovely island, that was not mutilated by the name or initials of some ignoble Jones or Smith.

Byr. Abominable, abominable!

In a different spirit would the ancients have regarded

THE SACRED INFLUENCES OF NIAGARA.

Sal. But, come, let's look into this matter a moment. These are very fanciful speculations, to be sure, and yet they may not be altogether profitless. Imagine, then, our Niagara, if you will, translated to old Egypt; no longer lifting up its voice in the wilderness, unheard through the long ages, save by wild men and beasts, but chanting its solemn music on the Nile, in the heart of that mighty nation, and in the days of the magnificent Sesostris. Can you doubt, brother, that that music would have been more deeply enjoyed—more reverently listened to, than it now is? That this whole scene, with all its surroundings and associations, man's part in it as well as God's, would have been more grand, and beautiful, and suggestive of lofty thoughts, and adorned with appropriate images, than it ever can be here? Think of the palaces, the temples, the sacred groves, the rites and pageants, that must have entered into the picture, under such a monarch, and such a priesthood. Can there be any doubt, Byron, which of the two scenes would have best repaid a traveller's pilgrimage—most kindled a poet's ardour? I speak, of course, brother, not as a Christian spirit, but as an artist, and searcher after the beautiful. Is it not so?

Byr. In that point of view I agree with you, certainly.

Sal. Or remove our Niagara, if you will, to Greece; ay, within a day's journey of old Athens, and in the golden age of Pericles. Fancy this spot, if you can, populous with all those glorious divinities, frequented by those brilliant creatures, embellished by those divine artists. What exquisite temples, adorning all the prominent points of the picture! What graceful, statue-crowned bridges! What groups assembled for prayer and sacrifice! What processions of beautiful youths, and white-robed maidens! Magnificent as this spectacle now is, brother, would it not have been far, far more so, when enlivened by objects, figures, costumes, associations like these!

Byr. O that it had been so! O that Niagara had sung its glorious song in old Greece from the beginning! What a figure it would have made in human history and literature! How charmingly Herodotus would have described it for us! How it would have resounded in the verse of Homer! How these rapids would have gushed and sparkled in the divine odes of Pindar! Here Plato might have mused, and woven his stately sentences. From these waters might Socrates have drawn many a cunning metaphor, wherewith to instruct his versatile countrymen. Think of Sophocles, too, wandering in the lovely groves of yon island, meditating the sorrows of Electra, or chanting the sublime death-song of Œdipus; or of Pericles himself, forgetting the cares of state, in a delicious moonlight walk there, with his brilliant Aspasia. Ah dear, as you say, brother, there is no such company, I fear—no such future in store for our poor river-god.

American artists may take heart when Salvator Rosa condescends to compliment. Byron suggests that the master should try his magical pencil on some of the

SUBLIMITIES OF THE CATARACT.

Sal. Impossible, my dear boy, impossible; I have engagements in several stars that I have neglected quite too long already. I must positively leave earth by cock-crow. Besides, I would not be guilty of such presumption. The idea of transferring these lights, this music and motion to canvass! Preposterous.

Byr. And yet, you seemed to admire greatly that picture in the Ladies' Parlour here.

Sal. I was very much struck with it, I confess—a bold, free pencil, brother. The emerald sheet is admirably rendered, and the mist; the rocks, too, stand grandly out from the canvass. I forget the artist's name, by the way.

Byr. Cropsey, Cropsey.

Sal. Ah yes, yes; a dashing fellow. He has a brilliant future before him, I doubt not. At the same time, I am sorry he selected such a subject; one quite beyond the reach of our, or any art. *You* have come the nearest to it, brother, as I said just now, in those vivid verses of yours; but how utterly inadequate are alike pen, pencil, lyre, to interpret aright this mighty presence!

Hortensius and Beckford meet under the dome of St. Peter's. "Biting Beckford," the same "profane, voluptuous wretch as ever," as Hortensius is betrayed into remarking in an aside, is irreverently contemplating the conversion of the cathedral into a grand opera house or ball room, or rendering Greek tragedy with all its classic adjuncts within the shadow of Michael Angelo's creations. "A few touches," he says, "would readily convert yon High Altar into that of Bacchus, and these dainty fields around it would give ample room for the mystic dance of the chorus." "But why seek thus to profane the holy place?" asks even the shocked heathenism of Hortensius.

Why, indeed? But the lesson is a suggestive one; the untutored heart of pagandom had perhaps more inborn reverence than the shallow enlightenment of the moderns can boast.

But time has been running on. We have reached A. D. 2000, and Jason, the argonaut, and Sir Walter Raleigh have begun a friendly chat in the grand verandah of the Catskill Mountain House. They have reached this elevation without the intervention of lumbering stage coaches, for

A LOCOMOTIVE CLIMBS THE CATSKILL.

Jas. What horrible monster is that rattling up the hill here, and spitting fire and vapour at such a fearful rate? Heavens, what a tail he carries! And by Jove, there goes another, dashing by him with the same fury!

Ral. Why, brother, you seem agitated. That's merely the locomotive, bringing up the passengers from the boat. That's a regular hourly train each way.

But these are trifles in the year of Grace 2000. Tourists avail themselves also of

AERIAL PACKETS.

Ral. Besides the cars, they have a line of Aerial Packets, also, connecting with the steamers; most commodious, well regulated vehicles you'll find them. The railroad seems to be preferred, however; especially by the more aged and conservative portion of the guests. 'Twas but yesterday, by the way, that I was discussing this very point at dinner, with an old lady here. She would not be persuaded, however. She had no faith whatever, she said, in these new-fangled air craft, nor would ever let a child of hers set foot in one. Terra firma was good enough for her, and two miles a minute *ought* to satisfy any reasonable mortal! Perhaps she's right.

There are a few familiar features, however, for the antiquary in the dining-room of the stately hostel. Catskill has still its

COLOURED GUARD.

Ral. This is the dining-room; by all odds, the most capacious I ever took a meal in. They can accommodate five thousand persons here, on a pinch, the landlord told me; forty-five hundred with perfect comfort. But you'll soon see for yourself. A pretty sight, Jason, a dinner here. You will be especially struck with the appearance and evolutions of the waiters; a noble corps of nearly a thousand men, most tastefully dressed and perfect time-keepers. The way they march in with the dessert, to the tune of Hail Columbia, is truly impressive. Here is to-day's bill of fare, by the way.

Jas. Where, where?

Ral. Why, here, to be sure, on this marble counter.

Jas. God bless me! I took it for a gift-book. What a sumptuous, massive volume! Ah yes, yes—"Catskill Mountain House, July 9, 2000; Polyglot Bill of Fare." Ten different languages, I declare! Heavens, what a wine-list, too! More than half seem to be of native growth.

Ral. Yes, there has been a wonderful impulse given to that department of industry here, within the last half century. The American wines, it seems, now outrank all others, at the tables of epicures. The poor Rhine and Garonne are quite forgotten in the superb growths of the Ohio and the Illinois. And with reason, if I may judge by the very first specimen that I stumbled over here; bottled at Cairo, if I remember rightly.

Jas. Here it is, here it is—"Cairo Golden Sherry, Vintage of 1976." Ten exclamation marks; *quarts, ten dollars; pints, five.* We'll try that to-day, Walter, if you say so.

National resources are surely in a sadly undeveloped state as yet; for in art, literature, and science, the coming century, if we may believe the ghost of Raleigh, will place America on a pinnacle so high that past and present will alike dwindle into pigmy nothingness. *Quien sabe?* A little village, that up-country travellers will recall as the dirtiest collection of shabby buildings on the west bank of the Hudson, has developed into the "superb city of Catskill," where opera houses, billiard halls, and chapels, are strangely commingled!

THE CHAPEL.

Ral. This other gallery to the right, you see, is very different in its decorations and general effect. That, Jason, leads to our beautiful chapel. We have only time to look in at the portal a moment.

Jas. What exquisite windows!

Ral. Yes, you'll find no finer stained glass on earth. The subjects, too, are vastly admired; being illustrations of the Parables. That directly opposite is considered the masterpiece here; the Prodigal Son.

Jas. It needs no interpreter, certainly. Charming, charming!

Ral. They are all well worth studying. That group of Faith, Hope, and Charity under the Prodigal Son, is the work, I am told, of a New England artist who, though still young, threatens to eclipse all the American sculptors of the day, and even those of the 19th century, brilliant constellation that they were. You will be charmed, Jason, to hear divine service here, and with the discourses of the officiating priest. I have had the pleasure of an introduction to him, since my arrival, and have found him one of the most unaffected, hearty, cheerful persons I ever met. He gave us a capital sermon last Sunday; not a particle of bigotry, or sectarianism in any corner of it, but full of broad, liberal, comprehensive views, lucidly stated and judiciously embellished with imagery, admirably according with the beautiful creations of art around us. Some few of his hearers evidently disliked his dwelling so little on the more subtle and mysterious parts of Christianity, but I confess, I liked him all the better for it, and for not presuming to fathom secrets quite beyond the depth even of us spirits.

Jas. He showed his sense, certainly. The chapel itself is good enough sermon for me. It grows more and more beautiful every moment. Two days, indeed! Why, it would take at least two weeks, Walter, to have any idea of the attractions of this spot.

The chapel will pass muster very well; but who is the nondescript priest? However, it suits the author's purpose, perhaps, that religion should have undergone a development likewise. Sir Walter Raleigh might have expressed his approval, though, of opinions less latitudinarian, without violating his consistency. But we have not space for a tithe of the colloquies that were held by august ghosts of every age and clime. Suffice it that Tacitus and Gibbon meet on the Palatine, Apicius and Vatel at the Palais Royal, Sejanus and Richard III. in Westminster Abbey, Marcus Brutus and John Adams on Bunker Hill, Praxiteles and Canova in the Vatican, Petronius and D'Orsay at one of Jullien's Concerts in Metropolitan Hall, and Germanius and Rienzi in the Colosseum. The abiding places of some of these "ghosts" are not of the most unexceptionable character. Richard III. and Sejanus, for instance, after "comparing watches with Beelzebub," set out on a visit of exploration to St. Peter's, Westminster. Evil spirits, we must conclude, are gifted with a very excellent taste, and an extremely just discrimination of the fitness of things. Certainly the sneering strictures of Sejanus and Richard on the unchristian character of the seventeenth, eighteenth, and nineteenth century monuments would justify such a conclusion. Recent restorations in the choir of Westminster receive a mediæval testimony as to their correctness. King Richard says,—

Great alterations, though, since my day. All that finery in the lantern is quite new to me. That altar-piece, too, has a wonderfully fresh look; and yet it accords entirely with my recollections. That mosaic pavement, though, I'll swear to that.

Sej. Ah!

Rich. Yes, Sejanus, that is the identical pavement on which I knelt at my coronation.

Sej. Indeed!

Rich. The same. 'Tis now almost four centuries since, and yet how vividly can I recall the scene!

One more extract and we have done. Petronius and D'Orsay have been to hear Jullien, and are discussing the music of the schools. Petronius vindicates the

MUSICAL KNOWLEDGE OF THE ANCIENTS.

Pet. But I must again express my amazement, my friend, at what you tell me. Is it possible that not a single national air, or hymn, or choral ode of any sort, Greek or Roman, is to be heard to-day on earth?

D'Or. Even so.

Pet. And of all our innumerable treatises on the science there is not a single survivor?

D'Or. Nothing worthy of the name. Some critics even laugh at the idea of calling music a science in your day.

Pet. Ridiculous!

D'Or. You had, then, a thorough, well-digested system of musical composition?

Pet. Why, certainly.

D'Or. And a regular series of scales and chords?

Pet. We had.

D'Or. And knew all about thorough base and counterpoint?

Pet. We did.

D'Or. And had your fuguists and canon-writers?

Pet. Of course we had. Why multiply these idle questions, brother? As if our musicians had not as thoroughly investigated the laws of sound, and our science did not rest on exactly the same mathematical basis as your own! You moderns have certainly increased the number of our instruments, and have made some very desirable improvements in the old ones, and have thereby added greatly to the executive force of your orchestras, and to the variety of your musical effects; but for a lucid explanation of the principles of the art, and a happy mode of illustrating them, I can conceive of nothing superior to some of the treatises that were popular in my day. To be sure, I was too indolent and pleasure-seeking a man to study them as they deserved. But how, in the name of Heaven, they could have all perished thus from the face of the earth is incomprehensible. Are you sure, Count, of the fact? Or, if so, have they been faithfully hunted up? Have you explored thoroughly all your old libraries? Have you searched diligently among the old homesteads of the Muses? Is it possible that neither Athens, nor Thebes, nor Corinth, nor Miletus, have ever rewarded the labours of the antiquarian with a solitary discovery?

D'Or. Never; not a single stray melody, or instrument, or even scrap of an instruction-book, have we ever found. I know of but one exception; a manuscript discovered at Herculaneum.

We have said enough to show that "Ghostly Colloquies" is an amusing work; in what sense it can be considered instructive, or likely to be productive of good, is entirely another question.

Keble's Christian Year, in a large and elegant form, and beautifully illustrated, has just been published by Messrs. Butler & Co. of Philadelphia. It is one of those volumes which may so aptly grace the drawing-room or the boudoir of the Christian lady. A more ornamental one, as respects its exterior aspects, we have seldom met with; while its contents are such as the Church may proudly recognize and approve—being exponents, as righteous and true, as they are sweet and affecting, of the principles and the premonitions of her sacred seasons. Churchmen must therefore especially appreciate such a work as this. For a handsome and useful present in Church families it is admirably adapted; and we have no doubt it will be made extensively available for that purpose.

The True Catholic, for November, is fully up to the high standard attained in its previous issues. We have two most able editorial papers, one on "The Church in Connection with Popular Sovereignty," admirably treated, and deserving the serious attention of Churchmen; the other, "Reflections on English Matters," exhibiting a thorough acquaintance with all the great questions that are agitating England at the present day, though dealing, principally, with a period very much anterior. The selections are judicious, and embrace extracts from "The Interpretation of the Psalms: Parochial Lectures on the Psalms from the Fathers of the Primitive Church, by the Rev. F. H. Dunwell, B. A., Curate of Gleadless;" "A Religious Festival in India," from the *Colonial Church Chronicle;* "The Supremacy of the Pope;" and the "Progress of Church Education in Scotland." The customary Book Notices, and notes on Church Affairs, complete the number.

The Metropolitan, for November, opens with a paper entitled "Rome, the Patroness of the Arts and Sciences," which is a translation from the works of Chateaubriand; then follows an interesting account of the missionary labours of the Rev. Joseph Marcoux at Caughnawaga, on the St. Lawrence; the "French in Rome," and "Scenes in the Life of our Lord" are continued. To these succeeds a very eulogistic article on the "Literary Character of Frederick William Faber." "Mary Lee," a tale in which a celebrated Roman Catholic reviewer is somewhat freely caricatured, reaches its thirteenth chapter. We have in addition the customary Literary Notices, Records of Events, and Editor's Table, making in all a very interesting number.

The Panorama of Life and Literature, for November, (Littell, Son & Co., Boston,) presents an attractive variety of republished articles from some of the most popular periodicals of the day, and well sustains its character as at once one of the cheapest and most captivating of our Miscellanies.

Edward the Confessor's Day at Westminster Abbey.—It appears that it is customary to turn all persons out of Westminster Abbey immediately after each service, and to keep the Abbey strictly closed every year on the 13th of October—St. Edward the Confessor's Day. A worthy lady, who is said to be as well known at the Abbey as the Dean himself—if not better—explained this circumstance to a clergyman the day before as follows:—Mrs. M'E——,—"Ah! the Abbey will be closed to-morrow; always is on the 13th of October." Clergyman—"Indeed! how is that?" Mrs. M'E——,—"Oh! it's the Dean's orders; you see it's Edward the Confessor's Day, and the Catholics *will* come and say their prayers here on that day, so we are obliged to shut up the Abbey to keep them out; *very unpleasant, ain't it?*"

What the Artist Needs.

But surely, it is still insisted, granting this peculiar faculty to the painter, he will still see more as he knows more, and the more knowledge he obtains, therefore, the better. No, not even so. It is indeed true that, here and there, a piece of knowledge will enable the eye to detect a truth which might otherwise have escaped it; as, for instance, in watching a sunrise, the knowledge of the true nature of the orb may lead the painter to feel more profoundly, and express more fully, the distance between the bars of cloud that cross it, and the sphere of flame that lifts itself slowly beyond them into the infinite heaven. But, for one visible truth to which knowledge thus opens the eyes, it seals them to a thousand; that is to say, if the knowledge occur to the mind so as to occupy its powers of contemplation at the moment when the sight-work is to be done, the mind retires inward, fixing itself upon the known fact, and forgets the passing visible ones; and a *moment* of such forgetfulness loses more to the painter than a day's thought can gain. This is no new or strange assertion. Every person accustomed to careful reflection of any kind knows that its natural operation is to close his eyes to the external world. While he is thinking deeply, he neither sees nor feels, even though naturally he may possess strong powers of sight and emotion. He who, having journeyed all day beside the Leman Lake, asked of his companions at evening where it was, probably was not wanting in sensibility; but he was generally a thinker, not a perceiver. And this instance is only an extreme one of the effect which, in all cases, knowledge, becoming a subject of reflection, produces upon the sensitive faculties. It must be but poor and lifeless knowledge, if it has no tendency to force itself forward, and become ground for reflection, in despite of the succession of external objects. It will not obey their succession. The first that comes gives it food enough for its day's work; it is its habit, its duty, to cast the rest aside, and fasten upon that. The first thing that a thinking and knowing man sees in the course of the day he will not easily quit. It is not his way to quit anything without getting to the bottom of it, if possible. But the artist is bound to receive all things on the road, white, lucid fields of his soul, not to grasp at one. For instance, as the knowing and thinking man watches the sunrise, he sees something in the colour of a ray, or the change of a cloud, that is new to him; and this he follows out forthwith into a labyrinth of optical and pneumatical laws, perceiving no more clouds nor rays all the morning. But the painter must catch all the rays, all the colours that come, and see them all truly, all in their real relations and succession; therefore, everything that occupies room in his mind he must cast aside for the time, as completely as may be. The thoughtful man is gone far away to seek; but the perceiving man must sit still, and open his heart to receive. The thoughtful man is knitting and sharpening himself into a two-edged sword, wherewith to pierce. The perceiving man is stretching himself into a four-cornered sheet, wherewith to catch. And all the breadth to which he can expand himself, and all the white emptiness into which he can blanch himself, will not be enough to receive what God has to give him.

What, then, it will be indignantly asked, is an utterly ignorant and unthinking man likely to make the best artist? No, not so neither. Knowledge is good for him so long as he can keep it utterly, servilely subordinate to his own divine worth, and trample it under his feet, and out of the way, the moment it is likely to entangle him.

And in this respect, observe, there is an enormous difference between knowledge and education. An artist need not be a *learned* man, in all probability it will be a disadvantage to him to become so; but he ought, if possible, always to be an educated man; that is, one who has understanding of his own uses and duties in the world, and therefore of the general nature of things done and existing in the world; and who has so trained himself, or been so trained, as to turn to the best and most courteous account whatever faculties or knowledge he has. The mind of an educated man is greater than the knowledge it possesses; it is like the vault of heaven, encompassing the earth which lives and flourishes beneath it; but the mind of an uneducated man and learned man is like a caoutchouc band, with an everlasting spirit of contraction in it, fastening together papers which it cannot open, and keeps others from opening.

Half our artists are ruined for want of education, and by the possession of knowledge; the best that I have known have been educated and illiterate. The ideal of an artist, however, is not that he should be illiterate, but well read in the best books, and thoroughly high bred, both in heart and bearing. In a word, he should be fit for the best society, *and should keep out of it*.—*Ruskin.*

Kenwood—A Boarding School for Boys—New Brighton, Beaver Co., Pa.—This Institution will open for the reception of pupils on the first day of November. The building has been in course of erection for the last fifteen months, and is designed to subserve the purposes of educating youth, while surrounded with the conveniences and comforts of home. The site upon which the edifice is erected is a very commanding one, about half a mile from the village, with a charming prospect in every direction. The surrounding grounds are extensive and picturesque, embracing some fourteen acres or more, laid out in gardens, lawns, and walks, affording to the pupils ample scope for their varied exercises and enjoyments.

The house, built in the Anglo-Italian style, is cruciform, with a lofty tower rising over the main entrance, and presents a noble and imposing appearance, not exceeded in beauty and symmetry by any building for like purposes in the West. The interior arrangements are in keeping with its external beauty and finish—comfort, convenience, and taste having been consulted in the most minute details. The main entrance is through a porch forming the base of the tower. On the right side of the hall to which this entrance leads is the drawing-room, commanding an extensive view, and adjoining which is a spacious verandah. The chapel and school room, with a recitation room attached, occupy the centre of the building, and are so arranged as to be thrown into one, on proper occasions. The chapel is lighted from above through a dome, and the vestibule immediately over it, adjoining the dormitories, (which are spacious and well ventilated,) permits of a free and healthful circulation through the upper parts of the edifice. This second story is reached by two main stairways, and consists of the dormitories, the boys' dressing room and wardrobe, and other apartments designed for the use of the officers and domestics in the establishment. A passage way leads from the vestibule to the tower, which is ascended by a spiral stairway, and from the summit of which a magnificent view can be obtained in every direction. The altitude is about fifty-two feet.

The kitchen, dining-hall, reading-room, offices, store-rooms, servant's chamber, laundry, bathing-room, furnace and water apparatus for supplying the house in every story, are all found in the basement. The building is warmed by Chilson's largest size furnace, and water as well as heat plentifully supplied in every part of the house. In fact, every arrangement has been made to provide for the comfort, health, and cleanliness of the household.

It may be proper to state that Kenwood is designed as a high school for boys, to be conducted on the family plan, and pupils living together under the same roof, and having the kind and careful attentions of a matron. The accommodations are ample for twenty-four boys, who will thus have all the comforts, advantage, and influences of a home, while acquiring a thorough English and classical education. Pursuing their studies under the immediate and parental rule of the rector, their entire control is given into his hand, assisted as he will be by competent masters. Circulars, prospectus, etc., can be obtained on the spot, or on application to the rector by letter. References also may be obtained to prominent gentlemen in adjacent and the eastern cities.—*Pittsburgh Gazette.*

The Louvre, already the largest museum in the world, is perpetually receiving fresh accessions of wealth. The Count de Nieuwerkerke, director of the imperial museums, has purchased at Laon (Aisne) a cross of an altar of the twelfth century, of which the sisters of St. Vincent de Paul were the possessors. The sum given for it was 5,000 francs, and this *chef d'œuvre* will be placed in the Louvre.—*Athenæum.*

ADVERTISEMENTS.

IMPORTANT TO THE LADIES.—DRY GOODS FROM AUCTION AT HALF VALUE.—Broche Long and Square Shawls, from $3.50 to $40; Woolen Long and Square Shawls, from 8s. up to $6; a large lot of Dress Brocade Silks, only 4s. 6d. per yard; rich plaid Silks, 6s. and 8s.; black watered Silk, 8s. to 12s. per yard; plain black Silk, with high lustre, from 4s. 6d. to 10s. per yard; watered Poplins, 4s. 6d.; 150 pieces striped Silk Poplins, only 2s. 6d. (a great bargain); a handsome lot of M. DeLaines, 1s. per yard; English Merino, 1s. 6d. and 2s. 6d. per yard; French Merino, 6s. 6d., 8s., and 10s.; black plain and figured Alpaca, 1s. per yard up; Bombazines, 6s. up to 12s.; Blankets and Flannels very cheap; 400 pieces yard wide English Calico, only 1s. per yard, warranted fast colours; Bonnet and Mantilla Velvets, Ladies' Cloak Cloths, Irish Linens, Shirting, Sheeting, and Pillow Case Muslins. All domestic goods sold at manufacturers' prices.
OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
and 447 Eighth Avenue, between 33d and 34th sts.
French and German Languages spoken in the Store. au30-3m

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them perfect satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, Gimps, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.
☞ One Price only; no deviation. Kid gloves cleansed.
Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

CARPETING, FLOOR OIL CLOTHS, &c.
SMITH & LOUNSBERRY,
No. 456 Broadway, (near Grand Street,)
Importers, Wholesale and Retail Dealers.
A choice assortment of Mosaic, Velvet, Tapestry, Brussels, Three-Ply and Ingrain Carpets, constantly on hand.
Also, English and American Floor Oil Cloths, Druggets, Mats, Matting, Table and Piano Covers, &c., &c.
oct18-2m No. 456 Broadway, near Grand street.

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.
The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.
August 27th, 1855. sep6-tf

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.	Gold Tea Sets.
White " "	Fancy " "
Green Sprig " "	" " " for silver.
Fancy " "	Tete-a-Tete Sets.
" Chamber Sets.	Rich Large Cups and Saucers.
Best White Stone Sets.	Glass & China Cologne Bottles.
Parian Figures.	Fancy China Candlesticks.
Bohemian Glass.	Wedgewood Ware.

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.
Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low.
DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.
"Sherry & Co. have established a reputation as the best clock makers in the world." –[Scientific American. je21-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.
Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the lowest cash prices. my31-6m

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices.
J. I. GANTZ'S SON.
au9-1y Yard, cor. Stanton and Orchard streets.

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.
YOUNG & JAYNE,
364 Broadway, corner of Franklin street.
N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
Damask, Moreen, and German Reps, for *Cushions*.
Mohair, Plush, and Silk Velvet, for *Pulpit Cushions*.
Carpeting: *Velvet*, *Brussels*, or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch*, *Vestibule*, or *Lobby*.
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope*, *Picked*, or *made into Cushions*.
Patent Felt—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc25-1y 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:
Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo. W. Doane, D.D., President, or to the Rev. Hobart Chetwood, acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo W. Doane, D D., the Bishop of the Diocese, or to the Rev. D. C. Millett, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector.
Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.
Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.
Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

DEER HILL INSTITUTE.—A CHURCH BOARDING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, extra. Vocal Music, gratis.
The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding-School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.
References.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:
Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.
Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, cor. of Canal st., begs leave to call the attention of his friends and patrons to the advantages of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.
Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.
Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.
Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.
Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.
Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.
P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOS. HELMORE, M.A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,
ACCOMPANYING HARMONIES TO THE PSALTER NOTED.
In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.
The Psalter Noted, and other publications, by the Rev. Thomas Helmore, M.A.
The Psalter Noted, 8vo. edition, $1.63. Cheap edition, 18mo., 63 cents.
The Canticles Noted, 8vo. edition, 25 cents. Cheap edition, 18mo., 8 cents.
Accompanying Harmonies to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.
A Brief Directory to the Plain Song used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. Helmore. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.
A Manual of Plain Song; "being the "Brief Directory," "Canticles," and "Psalter," 18mo, together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.25.
Accompanying Harmonies to the Brief Directory, price 38 cents.
J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York,
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,
MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.
N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 10 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre treet, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

FURNITURE AND UPHOLSTERY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
William Small. [my24 6m] H. O. Alden, Jr.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of Russian, Hudson Bay, and American Furs, has made unusual preparations this present season so as to satisfy the demands of his customers for Mantillas, Capes, Talmas, Pelerines, Victorines, Cuffs, Muffs, &c., made from every description of the choicest Furs: such as Sable, Ermine, Martin, Chinchilla, Sable Mink, Lynx, &c.
J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the choicest warranted Furs, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of Sleigh and Lap Robes, Foot Muffs, Ladies' and Gent's Fur Gloves, also, Fur Trimmings, is very large. Particular attention given to orders by
J. H. HARLEY,
oct11-3m 34 John street, one door from Nassau street.

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.
NEW YORK TRUSTEES:
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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.
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Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.
This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.
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Peter E. Coon, Surveyor.
Jay & Whitehead, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.
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Crowel Adams,	Walter W. Concklin,	D. Randolph Martin,
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Joseph M. Brown,	Harrison Jones,	Ward A. Work,
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C. V. B. OSTRANDER, President.
George W. Savage, Secretary. my3-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK,—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ Gent's Furnishing Goods. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.
THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky-lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.
Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Chari y Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 43 Chambers street.
Financial Secretary: A. W. Hoffman, 55 Warren and 55 Murray st.
Treasurer: Charles G. Till, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

ATTACHMENT TO THE ENGLISH CHURCH.

My mother Church! it may not be,
But I must ever cling to thee,
With feelings of a trusting child,
To friend affectionate and mild:
While men misguided start away,
And proudly spurn thy gentle sway,
More simply to thy fold I'd turn,
More humbly from thy lips I'd learn.

They say that on thy brow appears
The wrinkles of declining years;
That weary is thy honoured head,
And all thy pristine vigour fled;
But no! the youthful eagle's flight
Is glorious in the noontide light,
Yet passing years behold her soar,
With eye undazzled as before.

That mocking laugh some love to raise,
To point the finger of dispraise,
From blemishes to tear the veil,
And joyful tell the well-conned tale;
But will they dare to lift a hand
Against the glory of our land,
Our Church, whose noble army stood,
And sealed their witness with their blood!

No! though the cry is echoing round—
"Down with her, even to the ground!"
Though thunders from apostate Rome
In muffled might against her come,
Our hearts, O Church most precious! move
With the quick bound of grateful love,
We circle round thee to defend,
Our fathers' pride, our country's friend.

We tremble not—our cause is high—
To God we lift the prayerful eye:
Calmly we mark the rushing foe,
The standard of our Lord we know;
We see His banner o'er us wave,
We feel that He is strong to save,
And while we know our Saviour's near,
The might of man we cannot fear.

—*From National Ballads of the Church of England.*

The Church Fraternizing with the Sects.

It is not, after all, the Church that ever fraternizes with Sectarianism, but only certain inconsistent and unsound members of the Church; and these, strange to say, more frequently clergymen than laymen. An English clergyman (the Rev. Mr. Brock, who lately took a most unseemly hostile part against the Bishop of Oxford) has just been making himself a notable example of this. "He appears," says the *Clerical Journal*, "to have discovered that Nonconformity has taken rapid strides indeed; for, he being judge, it has made disciples of multitudes of the clergy. The passage is too instructive in its bearing on some of our brethren to be withheld, and we give it entire:—

We now find even in the Established Church of the land some of the staunchest advocates of the main things for which we as Nonconformists have ever contended. The better men in that Church are dissatisfied with the working of their system, and long for greater spirituality and simplicity of worship. While merely formalists held possession of the Episcopal pulpits, the thing did pretty well; but as men have become enlightened, both in their minds and consciences, a feeling of dissatisfaction has of necessity been engendered. The Evangelical men in the National Church have come to feel that they cannot work the system; it is not sufficiently simple and expansive for the employment of their sanctified energies. One is quite glad to be assured that the circumstances of the times are making more clear the soundness of our convictions.

"We would ask," adds our English contemporary, "the class of Churchmen to whom this beautiful passage applies, whether they are proud of their encomiast, or whether both the ears of every one of them do not tingle at language which, while it praises them, accuses their brethren? Are they willing or not to accept this as a description of their relation to the Church of their choice, their solemn vows, and which is, in most instances, the source of their maintenance, their high position in society, and of all that makes them respected and useful in the spheres where it has placed them? If there is one man among us who does not indignantly spurn such a description of himself, and feel dishonoured by such false adulation, in the name of God we say, let him go forth at once and leave his place for an *honest* man, although he may not be able to preach a popular sermon, and does sometimes betake himself to the Church's homilies to assist him in instructing the people. But we do not believe there is one child of our maligned Mother who can be otherwise than disgusted at such a description of himself; and if so, let the lesson now taught be reflected upon and lead to appropriate action."

We present this extract as one not without interest here, since we, too, unhappily, have our Mr. Brocks in the Church.

A New Biographical Dictionary.—The Rev. J. L. Blake, D. D., of New Jersey, and for many years rector of St. Matthew's Church, South Boston, (says the *Boston Transcript*,) has been engaged for several years in preparing for publication a new biographical dictionary, which will, we understand, be enriched with notices of several thousand prominent Americans of the past and present, in all the diversified walks of life. Dr. Blake has just completed a memoir of the late Jonas Chickering of this city, for Freeman Hunt's Lives of American Merchants. Mr. Blake is the author and compiler of some twenty works devoted to education, agriculture, and general literature.

Discovery of Gold in the Brazils.—Her Britannic Majesty's Consul at Brazil (Mr. Crenden) has forwarded a despatch to Lord Clarendon relative to the gold mines which have recently been discovered in that country. Many of the English newspapers having made statements which were likely to induce persons to emigrate from the United Kingdom, Mr. C. informs them that the gold district lies in an uncultivated and wild part of the province, named the Valley of Maracassnuma, where the necessaries of life are to be obtained with difficulty, and where the climate is particularly fatal to the European constitution. In addition to this, a company has succeeded in getting a monopoly, and any person working on his own account would probably meet with hindrance from their local agents.

The Cost of the War.—To those who doubt the ability of the country to carry on a war at the cost of £80,000,000 or £90,000,000 a-year as long as shall be necessary, we would observe that if England could bear taxation to the extent of £72,000,000 in 1815 it would not be too much to say that we could bear taxation now to the extent of £100,000,000, when we bear in mind the increased population, wealth, and trade of the country. In 1815 the income assessed to the property tax was £170,000,000 a-year; now, computing it upon the same basis, it cannot be less than £250,000,000. Again, with regard to the extent to which it is possible to abstract from the capital of the country, we have had experience in the construction of railways during the last ten years. When, therefore, we speak of our ability to conduct the war, it is obvious that, whether we look to doing so by means of taxation or by loans, it is ample.—*(English) Economist.*

English Criticism of American Books.—In the paralysis of home literature produced by the war, we receive our most abundant supply from America. Our own publishers prudently refrain from appealing to a public too much impoverished, and having thoughts too far diverted, to listen to appeals of authorship in England. America, more fortunate, continues in its great career of civilization, in which we have made so sudden a stand-still, with a future of retrogression, and is rapidly passing us in the race. The books that come to us from the United States manifest continuous improvement. Every successive importation introduces the English reader to new works in history, fiction, poetry, which eclipse the modern productions of our own authors, excepting only some few of the greatest of them. —*London Literary Journal.*

Obligations and Duties of the Lord's Day.

This subject, as most of our readers are probably aware, is creating just now a very painful interest in England,—painful, inasmuch as there is a strong popular feeling against maintaining the sanctity of the Lord's Day, or even the enforcement of its observance as a day of rest. The clergy are laudably exerting themselves to counteract the unhealthy tone of feeling that prevails. Sermons are being preached on the subject, one* of which that has been published is spoken of by the *Clerical Journal* as a successful endeavour to defend the duties and obligations of the Lord's Day. "Earnest efforts," our English contemporary observes, "are being made by the worldly and the sordid to relax still further the hold which the Sabbath has on the affections of the people of England, which must be met by those who are better instructed. Mr. Harvey (the preacher of this sermon) has well defended his thesis, from the text Matt. xii. 8:—"For the Son of man is Lord even of the Sabbath day." The sermon," it is added, "was preached at the time of the unreasonable excitement respecting the bill of Lord Robert Grosvenor, and the question, as then brought before the public mind, is thus stated." The following is an extract:—

It will not, I trust, appear out of place to have said a few words on the character of the Christian Sabbath, and the spirit in which the Lord of the Sabbath regarded it, when public attention is being painfully called to the question, and much may depend, for good or evil, on the view which may be taken of it by our rulers. A proposal has been submitted to the Legislature for the regulation of Sunday trading; and it has been and is somewhat unreasonably objected to, as interfering with the comforts of the poor, and leaving the higher ranks unscathed. Assuredly, there should be no respect of persons in the matters of religion. All ranks are alike concerned in them; and all ranks are entitled to be treated alike. But parties are not simply to be classed among rich or poor. A fairer division of society on such a question would be, to consider them as master and servant; the buyer and the seller. *Every one shall have to give account of himself to God;* and on such a subject, every one, from the highest to the lowest, may claim to be taken into account. Without regard to the institution of the Sabbath, and without reference to the mode in which the Lord's Day should be kept, we may assume that, in a Christian country, every one has a right to a seventh day of rest. It is the right of every man from the Creation; it is the birthright of the Christian from the resurrection of his Lord. Human laws cannot force the worldly to be religious; but they can protect the consistent Christian from the irreligious—they may preserve the servant from unnecessary work, and exempt the tradesman from uncalled-for labour. "The servant and labourer cannot speak in their behalf. They will not claim their right to the use of the Sabbath, from fear of their master, or through ignorance of its value. But are we, therefore, to be indifferent to their interests? Are we to make no attempt to cure the lunatic, because he has this comfort, that he knows not that he is mad? We do all we can to restore him. The bodies and minds of men move our compassion; and is the soul to be uncared for?" Is it not a mere act of justice, to preserve to every one, from the highest to the lowest, the means of attending to his best interests? The poor, who may be engaged in trade or servitude, are only seen by their richer brethren in their health and vigour. But the minister meets with them on the bed of death; he hears the dismal story of their daily bondage; how the day of rest was only to them a harder day of work, and Sunday only passed to leave them wearier in body and darker in soul. The Lord's Day of rest had been no time of repose to them. In service for their master's pleasures, or in trade for their employer's profit, they had spent their days and weeks, and months and years—the best and brightest portion of their lives; and the time had not been granted them, nor the inclination afforded, to provide for a blessed eternity. To avert such cases—which are, unhappily, too common—it may surely be permitted to a Christian Legislature to interfere. The rulers are only showing their interest in the ruled, when they study to preserve to every one his weekly day of rest, and to prevent any from being compelled to unnecessary work. The Christian will never desire to think of the Sabbath as a day of gloom. Men cannot be made religious by human laws; nor ought they to be pressed to come reluctantly to the house of God. But it is not fair that any one, whatever be his calling, should be deprived of his Christian liberty. We may not keep back those who desire to come, nor retain in unwilling bondage the freemen of the Lord Jesus. Let such, then, as seek to benefit the poorest, unite to insure for them the relaxation which they claim for themselves. Let us study to secure to every one, without respect of persons, the Lord's Day of rest; but leave to every man's conscience the mode of employing it. For *that* he is responsible to God alone.

Public Libraries in France.—The *Courier des Etats Unis* contains the following statement in reference to the public libraries in France:—"A royal ordinance of February 22, 1839, called on all the public libraries to participate in the distribution of books made by the minister of public instruction, and directed all these establishments to send their catalogues to the department of Public Instruction in order to constitute it 'the great book of the libraries of France.' This order was but imperfectly executed. The government was obliged to continue the grant of books without having any complete information respecting the libraries. In the month of July, 1853, the minister of public instruction called upon all the perfects for detailed reports of the libraries under their jurisdiction. The required information has been eagerly given. The following is the general result of these statements, as given in the General Journal of public instruction:—The Department possesses 338 public libraries, offering weekly an average of 1,060 sittings for readings, and frequented, on an average, by 3,649 readers. In these are found 3,733,439 volumes, of which 44,070 are manuscripts, and 3,689,369 printed volumes. The contributions to the support of them made by the cities amount to 407,781 francs, 50 centimes of which 223,554 are salaries to persons employed, and 184,227 francs for the property. These contributions are neither fixed nor obligatory, and may be augmented or diminished at will by the municipal councils. Thirty-eight of these libraries are exclusively circulating libraries. It is not possible to estimate exactly the readers who have recourse to these establishments. Forty-one are kept open in the evening, and it has not been found possible to indicate the exact number of readers, because, generally, these sessions are held only for parts of the year, and at different seasons. But the mean of the readers is included in the general mean of the whole."

New Line of Steamers.—The Canadian Government has contracted for a semi-monthly line of steamers between Quebec and Liverpool during the summer, and between Portland and Liverpool during the winter. The Government is to pay the contractor $96,000 a year for carrying the mails.

The Paris Exposition.—The American inventors, represented at the Paris Exhibition, have received about twenty gold and silver medals, which gives a medal to every eighth exhibitor—a higher proportion of first medals than will be received by any other nation.

Inebriate Asylum.—The *N. Y. Herald* of yesterday morning, alluding to this proposed institution, which, it will be remembered, was chartered by the State Legislature about a year ago, says:—The charter was amended last April so as to confer on the institution power to retain all inebriates who enter said asylum, for the period of three months, or six months, if the patient's reformation should require it. The directors have published a pamphlet containing the original charter and amendment, their report and appeal to the public, and a correspondence on the subject between Dr. Turner and Mayor Wood. The objects are concisely set forth in the following paragraph:—"The object of this institution is to provide an asylum for the poor and destitute inebriate, where his physical and moral condition will be alike the care of the physician and moral philanthropist, and where his labour may be rendered productive and of service to his family. With the asylum there will be connected workshops, in which each patient, as soon as his condition will permit, will be regularly employed—thus making the asylum a self-supporting institution. It will be seen that the community will thus be relieved of the burden of maintaining inebriates in almshouses and prisons, who will be separated from the society of those incarcerated for public crimes, and placed where their inebriety will be treated as a disease, and where no efforts will be wanting to produce in them a thorough reformation; and where an income from their labour will be secured to their families, who otherwise would be left to penury and suffering. To carry out successfully the great aim of the institution, $50,000 must be raised; this being the amount of capital stock required by the charter. This amount, which can be increased when necessary, is divided into shares of $10 each. Any person wishing to subscribe to the capital stock, can send his name with the amount he will take to any one of the directors." We think that this novel institution commends itself to public favour and support.

* *The Sabbath; or, Rest the Right of Man.* A Sermon preached in the Chapel Royal, St. James', on Sunday, July 1, 1855, by Richard Harvey, M.A., rector of Hornsey, and chaplain in ordinary to the Queen.

Religious Poetry.—It is natural that the songs of a people, perfumed with the fine aroma of youthful love and enthusiasm, should come from those with whom the enchantment and the spell have not yet been banished by the sterner experience and more common-sense views of advancing years. But there is another field of poetry which we should, on *a priori* grounds, assign to a riper age, which has nevertheless been most successfully cultivated by the young. We mean that which usually passes under the name of religious poetry. One who examines, with reference to this point, any of our most popular selections of sacred poems, will, we think, be surprised to see how large a part of it belongs to the young. The most touchingly beautiful pieces on death and the glories of immortality will be found to have been written by those whose visions of heavenly bliss have not been clouded by too long a stay in the damp atmosphere of this mortal world. George Herbert, with his "Lyrics of the Temple," and Henry Vaughan, whose lines beginning, "They are all gone to the world of light," make one of the sweetest and divinest songs of immortality that have ever been written to comfort and uplift the mourner's heart, gave themselves up to the more commonplace duties before they had reached the meridian of life. We are not quite sure of the fact, but we believe that both Watts and Doddridge wrote their hymns before they had prepared the heavier prose compositions which they regarded as their serious occupation. Milton was but seventeen when he wrote his exquisite stanzas (marred, perhaps, by the pedantry of the age) "On the Death of a Fair Infant," and but a few years older, we suppose, when he wrote his Epitaph on the Marchioness of Winchester, and his ode "On the Morning of Christ's Nativity," the grandest religious lyric that we know of in any language. In this country the same general remark holds true. Bryant's "Thanatopsis," a solemn religious poem, was the product of his early youth, as were Willis' Scripture pieces, Miss Townsend's lines on "The Incomprehensibility of God," and Jones Very's Sonnets and other poems, which in depth and purity of thought and sentiment, as well as in beauty of imagery and exquisite simplicity of language, deserve a place beside the best religious poems of any age. "A Christmas Hymn," in eight stanzas, by Rev. E. H. Sears, composed, we believe, before he entered on the duties of his profession, stands at the head of its class, and can hardly be read without a thrill of emotion and an uplifting of the soul in harmony with the theme.—*North American Review.*

Mysterious Disappearance of a Clerical Bridegroom in England.—Last week (says the *English Churchman*) a great and painful sensation was created in the neighbourhood of Hardwick, in Gloucestershire. The Rev. M. Farmer, curate, was to have married the eldest daughter of the rector of Rodmarton, the Rev. S. Lysons. The marriage was to take place at Hempstead Church, and Hempstead-Court, the residence of the intended bride's father, was the scene of great preparations. The Church was early thronged by respectable people from the village of Hempstead and the neighbourhood of Gloucester, and eleven o'clock being the hour appointed for the ceremony, when that hour had struck some anxiety was expressed at the non-arrival of the bridal party. Noon arrived, and the canonical hours having passed, the officiating clergyman announced to the people assembled in the church that the wedding was postponed until the next day in consequence of the illness of the bride. It subsequently transpired that the bridegroom was missing. He had been at Hempstead-Court the previous evening, and left about six o'clock for Gloucester. He called at the Bell Hotel, at Gloucester, shortly afterwards, and made some inquiries respecting trains on the Exeter line, which was to have been the route of the newly-married pair. From that period no trace has been discovered of him. The Gloucester and Berkley canal was dragged between Hardwick and Hempstead, but nothing has been found, nor have the police obtained any clue to the missing gentleman, who bears a high character in the neighbourhood.

The Armenian archbishop of Lemberg, Samuel Stepanowitsh, the Nestor of Christian priests, has just completed his 105th year.

CLERICAL CHANGES.

The Rev. G. H. McKnight has resigned the rectorship of St. Mark's Church, LeRoy, Western New York, and accepted that of Christ Church, Madison, Indiana.

The Rev. E B. Palmer has recently been transferred to the diocese of Michigan, having accepted the rectorship of St. Luke's Church, Kalamazoo.

The Rev. Henry Hobart Morrell has received and accepted a call to Christ Church, Dayton, Ohio.

The Rev. John Carry, B.D., has removed from Leeds, Megantic county, Canada East, to Point Levi, Canada East.

The Rev. D. D Van Antwerp has resigned the pastoral charge of St. Stephen's Church, Terre Haute, Indiana, and accepted that of St. Paul's Church, Beaufort, N. C.

The Rev. J. S. Covell has resigned the charge of Trinity Church, Wolcottville, Conn., and accepted a call to St. James' Parish, Westville, Conn.

The Rev. J. DeW. C. Locke has removed to Irvington, Westchester county, N. Y.

MARRIED.

On the 22d inst., at Hornerville, Chenango county, by the Rev. D. E. Barr, Mr. Jesse Clinton, of Butternuts, to Miss Helen M. Buckingham, of Hornerville.

DIED.

At Pendleton, S. C., October 31, Mrs. Elizabeth Higbie, mother-in-law of the Rev. A. H. Cornish, rector of St. Paul's, Pendleton.

NOTICES.

Trinity Chapel.—The Rev. Dr. Higbee will preach in this chapel on Sunday evening next, (the 11th inst.,) in behalf of "St. Luke's Home for Indigent Females." The Service commences at 7½ o'clock. A collection will be made for the Agent.

St. Paul's Chapel, Broadway, is open for Divine Service every Sunday night, at 7½ o'clock. The office of the Rev. Dr. Vinton and the Rev. Morgan Dix is St. Paul's churchyard, Vesey street, corner of Church street.

Free Church of the Good Shepherd.—Mr. Editor:—Our ground is purchased and enclosed; the basement excavations necessary for our plan of daily ministrations in feeding and clothing the poor are made; the corner stone has been laid with due solemnities; the foundation of solid masonry is now waiting for the superstructure, and the windows are ready for their places; but now we pause; we can proceed no farther, by reason of financial disappointment. Pray, Mr. Editor, inspire some 1500 of your readers with an inclination to send us $1,500.

Shall the good work be abandoned? Never! While the great Good Shepherd holds dominion in His Church, and the least of all His servants shall be able to stand upon that corner stone and say, Jehovah Jireh!

Ralph Hoyt, Missionary,
Care of Thomas N. Stanford, 637 Broadway.

Appeal in Behalf of a Noble Enterprise.—Dear Brethren:—Duty and love to God and man, and a desire to take the Church and the Gospel to a large population of destitute poor, led me to face the painful work of raising the means and of erecting an Episcopal Church for their accommodation. Such has been the state of things the past year, that the undersigned thought it wise to discontinue personal application for means, which has caused serious embarrassment. Faith in the willingness and returning ability of our noble-hearted men of business and wealth in New York and vicinity has encouraged me to continue the work.

A plain, common sense church, to seat 500, having in the basement a large room for a Sunday school, and five rooms for the sexton's residence, to cost $5,500, is nearly finished. Now comes the crisis. We cannot have possession of the Church till $2,000 more shall have been raised.

Christian friends, what can you do for us? Will you at once open these doors, and bid us enter with our increasing flock, and build up the spiritual walls of the inner temple, which is the warmest desire of my heart. Speedy relief and encouragement will result in much good.

N. B.—Send to the subscriber, Williamsburgh, L. I., by mail, or leave with Messrs. Stanford & Swords, 637 Broadway, New York.

Alvah Guion,
Rector of Grace Church, Williamsburgh, and Missionary.

Nashotah Mission.—The annual term for 1855–56 opened on October 4th, 1855. There are eighteen candidates for Holy Orders, and twelve preparatory students, making thirty young men in all studying for the Holy Ministry. One more candidate and one more preparatory student are daily expected. These thirty young men and the four presbyters placed over them as teachers are all dependent for daily subsistence upon the alms and offerings of the Church. They have no other means from which to receive their daily bread but from the Lord, through the opened hearts and hands of His people

A Fair to assist in building the Free Church of the Good Shepherd, Fifty-fourth street, will be held a few days before Christmas. Aid for the purpose is earnestly solicited. Contributions of any kind will be gratefully received, and may be directed to Mrs. R. Hoyt, care of T. N. Stanford, 637 Broadway.

Protestant Episcopal Mission at Botanic Hall, 68 East Broadway, near Market street.—The Rev. B. F. Taylor officiates every Sunday in this spacious and convenient Hall. The Missionary would earnestly ask the sympathy of his brethren in his efforts to preach the Gospel in this ward. Faith, Hope, and especially Charity bid him cling to the work. Shall he shrink from the work, when he hears that agonizing exclamation of Christ, which made every leaf thrill in the garden of Gethsemane, "Father, if it be possible, let this cup pass from Me; nevertheless, not My will, but Thine be done?" Christian reader, come and see us; send, pray do, something for us.

Thomas N. Stanford, 637 Broadway, will cheerfully receive anything which your love for Christ and His poor may suggest.

Free Church of the Holy Martyrs.—The Poor.—The approach of winter makes it necessary for the Missionary to remind the benevolent that the calls on him are incessant. Fuel and clothing are now to be added to other indispensable requisites. Will not those who have the means enable him to cheer the destitute? "A yearly contributor" sends him $5. Further donations may be left with Stanford & Swords, 637 Broadway, or with

James Millett, 171 East Seventeenth street.

Diocese of New Jersey.—Information received from the Treasurer, Jabez W. Hayes, Esq., of Newark, induces me to request the clergy to remit to him, without delay, such amounts, on account of the offerings of the Church, as they may have in hand. He is anxious to pay the appropriations to the missionaries for the half year now begun. G. W. Doane.

Riverside, All Saints' Day, 1855.

A Stated Monthly Meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, (15th inst.,) at 8 o'clock.

Theo. R. McIlwaine, Recording Secretary.

New York, November 8, 1855.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (13th inst.), at half-past 7 o'clock.

Thomas P. Cummings, Recording Secretary.

New York, November 8, 1855.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26 tf

ACKNOWLEDGMENTS.

Episcopal Orphan Home.

The undersigned, Treasurer of the Orphans' Home of the Protestant Episcopal Church in New York, acknowledges the receipt of $50 from the Ladies of Grace Church, White Plains, N. Y., to constitute the Rev. S. D. Denison a life member.

John Warren, Treasurer of Orphans' Home.

New York, November 6, 1855.

Nashotah Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $15 from N J C; $5 from Rev. William Passmore, Brownsville, Texas, a thank offering.

Azel D. Cole, President of Nashotah Mission.

Delafield, Wisconsin, October 31, 1855.

New York Bible and Common Prayer Book Society.

Mrs. Edward D. Phyfe, to constitute herself a life member, $25; Mrs. A. Brown, to constitute herself a life manager, $50; St. Paul's Chapel, Rev. Francis Vinton, D.D., $55.39; Zion Church, Morris, N. Y., Rev. Wm. J. Alger, $10; St. Michael's Church, Brooklyn, Rev. E. M. Johnson, $2; Grace Church, Canton, Rev. John Wells Moore, $3; Church of the Holy Comforter for Seamen, Rev. D. V. M. Johnson, $2.51; Mrs. L. B. Van Wagenen, $3, Miss Catherine Van Wagenen, $3, Miss M. W. Van Wagenen, $3, Rev. Edward Burnes, $2, $11. Total, $158 90.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Mrs. A. Brown, to constitute herself a life member, $10; Miss Catherine Van Wagenen, $1, Miss M. W. Van Wagenen, $1, Rev. Morgan Dix, $1, $3. Total, $13.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The Missionary at large for Seamen gratefully acknowledges the receipt of the following sums for the poor:
From O. $1; C., $0 50; R. B. M., $10; S. C., $25; J. R., $5; C. E. $2; B. & Brother, $10.

E. F. Remington.

P. S.—I have on my poor list several very destitute families. One, a sailor's widow, having five small children; another, a sailor, who has been confined to his bed for some time past with a broken leg; he also has five little ones. A bundle of cast off clothing would not come amiss. It can be left at Mr. Stanford's, 637 Broadway.

E. F. R.

BUSINESS NOTICES.

Thomas Dugan, General Furnishing Undertaker,
Office, 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Fall Style for 1855, now ready at the New Hat Company's, 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single Hat at wholesale price. ☞ Call and see. ☜ nov8-4t

Great Fire in Brooklyn.—In answer to the statement of Mr. E. T. Reany, Superintendent of Hecker & Brother's Mills, which appeared on Thursday morning, we annex the affidavit of Mr. A. J. Harrington. The point at issue before the public, who are the more interested in this matter, is, was the Safe that preserved the books and paper of Hecker & Brother, "Wilder's Patent Safe," or "Herring's Patent Safe?" We claim it as "Wilder's Patent," as proved to be the case with the Safes that preserved the books, papers, and moneys of Messrs. Carrington & Dougherty, of Vesey street, New York; Messrs. J. M. Fairchild & Co., of Fulton street, New York; Messrs. Falconer, Plummer & Co., of Petersburg, Va.; and Messrs. Bacon & Brothers, of Simsbury, Conn., all of which were claimed by S. C. Herring as Herring's Patent Safe, and proved on investigation to be Wilder's Patent Salamander.

B. G. Wilder & Co.,
Patentees and Manufacturers of
Wilder's Patent Salamander Safe,
Depot, 122 Water street, near Wall street, New York.

New York, Oct. 18, 1855.—I hereby certify that on the afternoon of the 15th inst., I called at the place where the recent fire took place in Brooklyn, for the purpose of ascertaining the mark on the Safe that saved the books and papers of Messrs. Hecker & Brother. I there met a person in charge who gave me his name as Reany, to whom I made known my business. He replied distinctly and clearly twice, that the plate on the Safe was marked "Wilder's Patent."

A. J. Harrington.

Sworn to, before me, this 18th day of October, 1855.

N. C. Everett,
oct18-4t* Commissioner of Deeds.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

Lyon & Lamb,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. Herring & Co., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

Looking Glasses, Window Cornishes, Base Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. Meriam, 130 Chatham street.
nov8-1y B. W. Meriam & Co., 342 Broadway.

St. Bartholomew's Church.—Pew for Sale.—Pew No. 12, in the North aisle, near the pulpit. Apply at 102 Pearl street, back office. nov1-3t

Irving Troy Shirt and Collar Depot, No. 240 Bowery. The Trade furnished with any style desired.
my31-6m

WANTS.

Governess.—A Lady from Scotland, much experienced in teaching, wishes for an engagement in a private family. In addition to the usual English subjects, she is qualified to teach Music, French, Italian, and Drawing. The best references can be given. She has no objection to the Southern States. Apply (postpaid) to the Rev. J. Butler, A.M., Hamilton, Canada West.
October 29, 1855. nov8-3t

Episcopalian Servants Wanted for Clergymen's Families.—Cooks, Chambermaids, Waiter-girls, &c. Also, a middle-aged Servant, of all work, to go to Texas. Apply immediately at the Church of England Home, 149 Grand street. nov1-3t*

A Graduate of a New England College, with seven years' experience as a Teacher, is desirous of obtaining a situation. Best of references can be given. Address, for further particulars, "Academicus," Wilton, Conn. sep20-7t*

Private Tuition.—A Student in one of the learned professions, having a few leisure hours daily at his disposal, would be glad to devote them to the instruction of either one or more boys. For further particulars, address "B. F.," *Churchman* office.

Two Lads, of respectable parentage, and possessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

The Undersigned will attend to the collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf Robert Nisbett.

Families in Want of Female Servants, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. Watts.
je21-1y

Domestic Servants.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

The Old Homestead.—
By Mrs. Ann S. Stephens.
In one volume, 12mo. Price $1.25.

There are some human souls serenely bright,
Born like lost cherubim, so close to heaven,
That all their lives are radiant with its light,
And unto such are holy missions given.

The "Old Homestead" is a book of extraordinary talent, and from every quarter it receives the most gratifying approbation. Not one critical opinion has yet appeared against it. Its rural pictures are delightful; its home scenes beautiful; its portrayal of character felicitous; its local descriptions full of startling truth; its pathos sends sudden gushes of tears to the eyes; its interest is profound; its humour delightful; its incidents, descriptions, scenes, plot, dramatic grouping and character, all evince the master hand.

From the N. Y. Evangelist.

"In our judgment this is a far superior performance to Fashion and Famine. It discovers more skill and care in the evolution of the plot, and a much more finished and unexceptionable character in its little heroine. Its aim is unquestionably a good one; and we must applaud the fidelity and humanity of those incidental exposures of evil in our municipal affairs, which Mrs. Stephens so successfully introduces in her work. It has great interest as a story, and leaves a wholesome impression, especially in the touching sympathy it elicits for its little orphaned heroine."

From the Boston Traveller.

"We have read it with delight. Its tone is religious throughout."

From the Christian Secretary.

"The Old Homestead is situated among the Catskill Mountains. To this point the talents of the writer have been particularly directed, and the incidents and characters which she has pictured are worthy the genius of a Cooper or a Scott. Uncle Nathan is destined to become as favourite a character in connection with the Old Homestead as 'Leather Stocking' has already become in the romances of Cooper."

Bunce & Brother, Publishers,
nov8-2t 126 Nassau street, New York.

Two Charming Tales.—
The Elder Sister.
By Marian James.
In one volume, 12mo. Price 75 cents.
Ethel;
or, the Double Error.
By the same author.
In one volume, uniform with "Elder Sister." Price 75 cents.

These two books of "Ethel" and the "Elder Sister" are most exquisite and beautiful domestic stories; chaste and simple in style, admirable in plot and character. It is impossible for any one of cultivated taste to read them without being highly pleased.

From the Churchman.

"These are two charming nouvellettes, inculcating wholesome moral feeling and right moral principles."

From the Boston Olive Branch.

"All who have ever known the blessed ministry of an elder sister, will read this volume (The Elder Sister) with delight."

From the N. Y. Commercial Advertiser.

"We can commend them as two of the best novels of their class ever written."

Bunce & Brother, Publishers,
nov8-2t 126 Nassau street, New York.

Published this Day.—
Oliver Cromwell.
Beautifully Illustrated.
1 vol 12mo, cloth, 75 cents; full gilt, $1.
Being the second in the series of the
Biographies of the Heroes of History.
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Rev. F. L. Hawks, D.D., LL.D.
The new edition of
Richard, the Lion Hearted.
First in the above series, and uniform with Oliver Cromwell, now ready.
Also, just published,
Prince Life;
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By an old Author.
A beautifully illustrated Allegory for the Young. 1 vol. square 16mo, 50 cents; full gilt, 75 cents.
James S. Dickerson,
Publisher and Bookseller, 697 Broadway, New York.
Any book sent free, by mail, upon receiving its price.
nov8-2t

Just Published—The Eleventh Thousand of Mrs Crowen's American Lady's Cook Book. It is the best Cook Book in use. By sending One Dollar through the post, it will be sent to any part of the United States free of further expense.

T. J. Crowen,
oct18-4t 699 Broadway, New York.

New System of Teaching French.—The Whole French Language. By T. Robertson. 617 pp. 12mo. $1.25. Key to do., 75 cents.

"The author of this system is Professor Robertson, a celebrated teacher in Paris, who has obtained a European reputation by the excellence of his method and the success of his instructions. *It claims to combine the most valuable features in the systems of* Manesca, Ollendorff, Hamilton, and the older grammatical authorities, *while it is free from the defects which diminish the practical utility of those methods.*"—*Harpers' Magazine.*

☞ For the convenience of those who would wish to examine this System the Publishers have printed extra copies of the First and Last Lessons (and all the Lessons are arranged essentially on the same plan), for gratuitous distribution to those who may apply for it; and to Professors of the Language who may prefer the entire work for examination, copies will be sent by mail, free of expense, on the receipt of *One Dollar* for the System, or *One Dollar and Fifty Cents* for the System and Key. Published by

Roe Lockwood & Son,
American and Foreign Booksellers,
oct11-6t 411 Broadway, New York.

The Hallelujah, Lowell Mason's New collection of Church Music, contains upwards of one thousand pieces of music, adapted to about one hundred and twenty metres, and a much larger variety of Anthems and other Set Pieces. The Elements of Music have been especially prepared for Singing Classes—a variety of pleasing exercises, four-part songs, and rounds interspersed, and there is added Musical Notation in a Nut-Shell—a brief course for schools.

A specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or leader of choir, on receipt of seventy-five cents. Published by

Mason Brothers,
23 Park Row, New York.
sep20-2m* Sanborn, Carter & Bazin, Boston.

The Shawm, by Wm. B. Bradbury, and George F. Root, now enters upon the third year of its publication. Its large amount of matter, original and selected, its "Singing Class," its "Original Cantata," its Anthems, etc., justify its title—A Library of Church Music. The extraordinary sale of The Shawm, during the first two years of its publication, sufficiently attest its popularity.

A single specimen copy will be sent, by mail, postpaid, for examination, to any teacher of music, or choir-leader, on the receipt of seventy-five cents. Published by

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sep20-2m* 23 Park Row, New York.

THE CHURCHMAN

Is Published every Thursday, for the Proprietor, at No. 111 Broadway, (in Trinity Building, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

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The Proprietor.